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Needed Research in Teaching Religion in the Elementary School *Edward A. Fitzpatrick, Ph.D.*

ONE of the most striking aspects of the contemporary movements in Catholic education is the practically universal interest in the problems of catechetical education in all countries.* The objective of this interest is the whole spiritual formation of the children, and the curriculum elements include, whether the work is in English, French, German, Spanish, Italian, or Dutch, not only the doctrinal instruction but also the liturgy; the history of the Jews and the history of the Church; the preparation for the sacraments and the training in the Christian life; and the meaning, opportunity, and participation in Catholic action.

As a preliminary, we must say in connection with this discussion of needed research, that we are concerned primarily with the natural factors and not with the supernatural ones. "The Spirit listeth where it will." The Pope in the Encyclical on Christian Education has worded the warning and the point precisely. He says, in connection with the evil effects of naturalism in education:

But what is worse is the claim, not only vain but false, irreverent and dangerous, to submit to research, experiment and conclusions of a purely natural and profane order, those matters of education which belong to the supernatural order; as for example questions of priestly or religious vocation, and in general the secret workings of grace which indeed elevate the natural powers, but are infinitely superior to them, and may nowise be subjected to physical laws, for "the Spirit breatheth where He will."

History of Catechism Teaching

Background research is needed in the history of catechetics. May I say we are using here the term "catechetical instruction" in the sense of instruction formulated in the form of question and answer in which the teacher asks the question and the child gives the answer in the exact form in which it is framed in the catechism. It is claimed this is the traditional method of the Church. On the other hand it is claimed, too, that the historical-expository method of the *Catechandis Rudibus* of St. Augustine is the traditional method of the Church. Several texts are cited, notably the one by Alcuin, as evidences of the existence of catechisms in our sense in the apostolic and medieval periods. The fact that printing from movable type

had not been invented then does not often enter into the discussion. The commentary in Tahon's *First Instruction of Children*, Father Broderick's *Life of Canisius*, and Callan and McHugh's introduction of their edition of the *Catechism of the Council of Trent*, shows the need for clarification. On present evidence it seems to me that the catechism as a method of instruction of the young was first popularized by Luther, and the Canisian catechism was a direct response to combat the success of Luther's work. That question it seems to me is easily settled by a real examination of the historical facts.

This historical background study will help our problem because too often it is used against any efforts to improve present methods. Its most devastating form is: "the Church has been doing this for twenty centuries." In such cases, if this means anything, it means religious instruction by the use of a children's catechism. This seems not to be so, though to deny it would almost seem in some quarters to be regarded as "a sin against the Holy Ghost."

A World-Wide Survey of Catechetics

Supplementing this historical background in which notable work in addition to Tahon's in Belgium is Linus Bopp's in Germany in his "Katechetik" would be a comprehensive survey of the contemporary movement in the whole world. Fortunately for us though the work has been done. The Centre Documentaire Catechetique of Louvain has recently published a comprehensive review of the catechetical movement in the world, at least as it has found expression in the French, Spanish, Italian, German, Dutch, and English languages. It is in French and is called *Ou en est L'enseignement Religieux*. It is an amazingly comprehensive, appreciative, and for the most part critical review of pedagogical works, pedagogical journals, catechisms, lives of saints, histories of the Church, Bible history, explanations of the liturgy, and descriptions of the Catholic Action Movement. Our own work in this country as well as the work in each of the other countries should be reviewed in the light of the world effort. A thorough knowledge of these varied efforts in different countries should be the basis (1) of all textbook writing, (2) of all catechetical movements in the various countries, and (3) of all pedagogical efforts.

This survey should probably be checked for present omissions and should be kept up to date at least biennially. The Belgium Jesuits who did this work deserve the highest praise

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for the selection of the project, for the competence of the work, and for the practical service it renders the catechetical movement in all countries. Co-operation with scholars in all countries might be serviceable in making a great work even greater in its development.

Needed Psychological Research

Some of our confusion on the elementary-school level is due to the fact that we seemingly do not know the business we are about. If we judge superficially by our practice, our object in the main aspect of elementary religion is twofold:

1. To learn by heart certain religious formulas contained in the catechism answers, and

2. To give them whenever the teacher asks the appropriate question. The end is euphemistically called knowledge. But obviously such important work must be directly related to the end of education—a training of the will rather than a training of the intellect, or more accurately, let us say, a training of the will through a training of the intellect—reaching, if you please, the will of man through the mind of man. There is needed for this major educational problem some research of the most fundamental kind in the psychology of man. Many teachers have practical insight and intuition on how to reach the will, but that is personal, not methodological. We need to know more about it in itself and how it is done. Father Lindworsky in his various works on the *Will* has opened up the problem, reviewed much of the work that has been done, made preliminary analyses, and indicated the direction in which we must go, but much remains to be done. Until there is a more definite practical psychology of the will—not formal exercises—we are laboring under disadvantages in the teaching of religion, more so than in other subjects.

This brings up the related problem in psychology of research into the feelings and emotions. While much new material is being presented, there is opportunity for organization, for thinking, and for additional facts before any substantial use can be made in the pedagogy of religion. There is a rich field here for the part emotions play in instruction and in life. Appreciation, attitudes, likes, dislikes, feelings, emotions—all are important—but we are groping.

On these neglected psychological topics of the will and the emotions, and the related topic—also neglected—of the imagination, it seems to me some research into the literature of spirituality would help us at all levels. There we have had historical examples of the real effective use of natural means for the spiritual formation of man. Take a single example. There needs to be a study of the educational significance of the *Spiritual Exercises* of St. Ignatius of Loyola. The use of composition of time and place is an effective educational use of imagination; the two standards is an effective use of motivation in the formation of the will; the annotations are extraordinarily keen suggestions on the methodology of spiritual education. But the detailed study has not been made nor the application to general education.

Curriculum Research

There is obvious need for curriculum research. The materials of instruction include now (1) Christian doctrine, (2) Bible history, (3) Church history, (4) liturgy, (5) religious poetry, including hymns, (6) religious art, (7) religious worship, (8) practical life (the virtues). Perhaps the scope of the needed research may be best indicated by a series of questions:

1. What is the contribution of each of these elements to the formation of the Christian?
2. Shall these subjects be integrated (or fused, in the pedagogical jargon of the day) and if so, how?
3. Shall these subjects be taught at all levels, or shall they be

taught progressively with emphasis on different subjects in different grades?

4. What, if any, is the most advantageous age for teaching each subject?

5. Shall the curriculum be organized about centers of interest?

6. What should be the principle of selection in each subject?

7. How are the curriculum materials most effectively organized in relation to the aim of Catholic education?

8. How are the curriculum materials most effectively organized (a) for the teacher's use, and (b) for the student's use?

9. For each subject of the religious curriculum how do the principles of grade placement operate?

10. How may unity be secured in the entire curriculum? In each grade?

Needed Research in Religion Textbooks

Apparently one of our fundamental problems in elementary religion is the textbook. The problem in the past has been simple—too simple. The catechism was the complete answer. One wonders whether its cost of five cents was not the reason for its universal adoption. Used by a generation or two, the familiar and conclusive answer to a new generation was always: "What was good enough for us is good enough for you." The sardonic humor of this remark could only be appreciated fully by an answer not often made: "Look in the mirror and contemplate yourselves."

We have discovered in every other subject on the elementary-school level that it is possible to make textbooks that are really helpful to good teachers and are an absolute essential in the case of poor teachers. The recent multiplication of textbooks is an indication that authors and publishers, at least, have the faith that this is possible in elementary religion textbooks. Adoption by dioceses is an indication that some bishops and some diocesan superintendents have this faith. Unfortunately, the search in some dioceses has been for a *cheap* textbook or workbook. Change apparently was thought desirable—mere change. If we must change, apparently the thought was, let it be as inexpensive as possible.

What is the research needed in this field?

In the first place we should apply to the physical qualities of textbooks in religion what we have learned from the study of eye movement and eyestrain in other subjects.

We should apply, too, the optimum standards in other fields, of size and legibility of type, spacing, illustrations, length of line, and size of page. In fact, some original research in this field would be desirable. The Indiana study is an excellent beginning of the study of Protestant materials.

We should aim to use the sound principles of pedagogical organization in the religious material.

We should provide teachers' manuals (which in money cost and human cost is greater than the cost of making the textbooks themselves) and which indicate varied and intelligent use of text material for the Catholic educational end.

We should provide, too, besides text and manual and a general plan of the curriculum, a work on pedagogy—the principles of teaching religion in elementary schools—which will free at least the better teachers, and ultimately all teachers, in the use of methods and devices because it will give teachers the actual freedom which a genuine understanding of principles makes possible. No religious textbooks have, as yet, provided for this essential factor in the field of teaching religion in the elementary school.

I do not raise at this time the problems, although I suggest them in relation to the most desirable content, illustrations, form, typography, etc., for individual types of books:

1. A book on the liturgy.
2. A history of the Church.
3. A "Bible history."

4. A comprehensive presentation of Christian doctrine on the elementary-school level.
5. An introductory text including:
 - a) Preparation for confession.
 - b) Preparation for First Communion.
 - c) Preparation for Confirmation.
6. A simple life of Christ for the early grades — or a more complete one for the eighth grade — depending on the organization of the curriculum.
7. An edition of at least one of the Gospel narratives for the elementary-school level (probably that of St. Luke or St. Matthew), or perhaps a combined narrative such as Father Maas' *Life of Christ*.

Perhaps that is sufficient to indicate in some degree the nature and scope of this very practical problem.

Conclusion

I have by no means given you a comprehensive idea of the

needed research in the field of teaching religion in the elementary-school field, but I hope I have indicated some direction which this research may take. I hope, too, that the problem of writing textbooks, preparing curriculums, or even teaching religion in elementary schools will be conceived not as a task for anyone in the Order, or that each Order must have its own textbooks or curriculum — especially if it is viewed in its commercial aspect instead of its service to Catholic children. I hope it will be conceived as a really difficult though tremendously important job that requires as a background the needed historical research as well as world-wide surveys, psychological research, curriculum research, and textbook research. To anyone with this high sense of both the opportunity and the responsibility of religious education, the needed research should have an attraction which the lovers of God always feel as they contemplate the spiritual fields white unto harvest.

Go and help!

Equalizing Educational Opportunity for Whom?

Rev. George Johnson, Ph.D.

THERE is a paragraph near the end of the encyclical *Quadragesimo Anno* which, to say the least, is arresting.* The Holy Father has given a most realistic account of the ills that afflict the modern world. He has outlined in some detail a plan, based on right reason and divine revelation, for reconstructing the social order. He has emphasized the necessity of recruiting from every class of society soldiers of the Church who will go forth and fight valiantly for Christian principles in "a world which in large measure has fallen back into paganism."

"The world nowadays," writes the Holy Father, "has sore need of valiant soldiers of Christ, who strain every thew and sinew to preserve the human family from the dire havoc which would befall it were the teachings of the Gospel to be flouted, and a social order permitted to prevail, which spurns no less the laws of nature than those of God."

Then comes this striking challenge to all of us: "Nothing must be left untried to avert these grave misfortunes from human society. Toward this one aim must tend all our effort and endeavor, supported by assiduous and fervent prayers to God. For, with the assistance of Divine Grace, the destiny of the human family lies in our hands."

"Nothing must be left untried to avert these grave misfortunes from human society." This challenge comes to those engaged in Catholic education with a very particular pertinence. To them has been entrusted the mightiest instrument,

outside of her sacramental system, which the Church uses and has always used for the spread of the Kingdom of Christ on earth. The great fundamental purpose of Christian education is to develop in the young that knowledge of the truth and that love of the truth which will enable them to live the truth as Christ lived it, and thus show forth the power of Christ in everything that they think or say or do. Thus, the Grace of God assisting, generation after generation would grow up, each with a deeper and fuller realization of what it means to be a Christian, each fired by a more holy zeal and a more intelligent zeal, to bring to their fellow men that life and abundance of life that is the portion of those who are signed with the Sign of the Cross.

A Bewildering Situation

Catholic education in the United States today is face to face with conditions which are bewildering. As a matter of fact, bewilderment is the dominant characteristic of all educational thinking and endeavor in this country today. However, since it is likewise the dominant characteristic of all other forms of thinking and endeavor, be they economic or political or cultural, it is idle to blame educators for being considerably confused and more than a little nonplused. After all, schools do not exist in a social vacuum, but are part and parcel of the civilization that creates and maintains them. If a civilization loses its way, its schools will be swept along with it.

On the other hand, if a civilization

hopes to find its way back and to begin to function once more on the basis of right reason, it must rely on its schools and means of education. A primary function of education is to discover the truth and make the truth known. Wrong thinking, spawned as it usually is by pride and passion, is responsible for the wrong action that multiplies evils under the sun. The degree to which American education, particularly higher education, is responsible for the wrong thinking that too often prevails in our social, industrial, and political councils, is the degree of its responsibility for the pass to which things have come. A philosophical theory that goes counter to the sound principles of right reason may seem innocuous enough when spun out in a lecture hall to a group of bored students. It becomes an instrument of devastating ruin when these same students, later on in life, subsume it in their approach to the problems of law and science and economics and politics. Error always makes for enslavement. If freedom is to remain the permanent heritage of the American people, if, as free men and women, we are to continue to work out our destiny as human beings protected by free institutions, our American schools from kindergarten to university must dedicate themselves anew to the quest for truth, for it is the truth alone that can make us free.

Democracy implies tolerance, to be sure, but not even a democracy can afford to tolerate false prophets. There was a time when men were ready to undergo every possible torture rather than relinquish the doctrine that they

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believed and taught. Such fortitude, even when it is misguided, merits a meed of respect. Today we have the spectacle of the proponents of social theories that do not make sense on the basis of any system of logic yet devised, and that run counter to every fundamental human reality, clothed in purple and fine linen, receiving large emoluments and living on the fat of the land. One wonders how long their theories would survive the test of martyrdom. When all is said and done, more honor by far is due the misguided revolutionary who is willing to go out and brave physical injury in defense of his theories, than the pseudo-revolutionary who is willing to write the books and make the speeches, provided the fees and the royalties, as well as the basic salary, are to his liking, but who remains far away when any fighting is to be done at the barriers.

The Cause Demands Sacrifice

Whatever may be said of Catholics, this one thing they have demonstrated: They are of the stuff of which martyrs are made. We who live today are blood brothers of those who have lived in every period of the Church's history and who have gone gladly into bondage and death in defense of their Faith. We have learned the truth and tasted the joys that are born of possessing it. Life without it would be meaningless and futile, and hence there is no sacrifice we are not ready to make in order that it may be preserved to us and our posterity.

Sacrifices we are making for it—tremendous sacrifices—today in this land where educational opportunity is supposed to be equal for all. The tax gatherer reaches his hand into our pocket and extracts therefrom our hard-earned money, a large part of which the Government then uses to build and maintain schools. These tax-supported schools, operating in the spirit of the American tradition, strive in every possible way to equalize educational opportunity. Because by nature all children are not fitted to profit by the same kind of education, educational plans to fit all types of differences are worked out. For those who are equal to it there is academic schooling, for others, vocational education. Children who are handicapped physically in one way or another have provided for them a training which is within their competence. There are opportunities for education in the sciences, for education in the arts. Programs of study have been provided in the humanities, as well as for direct preparation for earning one's living. Lest distance make it difficult for a child to attend school, busses are provided for

his transportation. Lest physical illness handicap him in his studies, doctors and nurses watch over the health of the child in the school. Lest too much of a drain be put upon the family budget, the state supplies the books and the materials of instruction. All of this in order that all of the children of all of the people may receive as much education as they are capable of, and which they must receive if democracy is to win the race with ignorance and passion and lack of enlightened discipline, and thus survive.

Our Children Are Gifted

All of this is as it should be, but meanwhile there are several million children in the United States for whom the education offered in the tax-supported schools is not adequate. *These are gifted children.* Their native abilities have been elevated and ennobled by sanctifying grace. Their natural powers have been strengthened by the infused virtues. By reason of their baptism, they have certain very special capacities, such as wisdom and understanding and knowledge and counsel and fortitude and piety and fear of the Lord. These are sometimes known as Gifts of the Holy Ghost.

For children such as these an education that confines its scope to the here and now is not sufficient. For children such as these there is no promise in any philosophy of education based on naturalism and secularism. Children gifted as these are gifted will search in vain for opportunities for real education and development in even the best equipped tax-supported school. There is nothing in the curriculum, nothing in the environment and, for the most part, nothing in the teacher that is capable of releasing their full powers or developing their capacities. The kind of education for which they are fitted, the kind of education their parents want them to have, the kind of education to which they have a right as free-born American citizens who are paying their way, is not available for them under government auspices.

For children such as these, education must begin and end in Jesus Christ. He alone, and His truth and His love, can satisfy the holy hunger that is in their souls and develop the life that began in them on the day of their baptism. The curriculum of the secular school knows not Christ. It may give Him a passing mention and treat Him as an interesting personage in history, but it does not know Him as God from God and Light from Light and true God from true God. It does not recognize that His is the only Name under heaven in which there

is salvation and happiness for humankind. For the most part, it is neutral concerning Him, which means, of course, that it is opposed to Him, for He, Himself, has said: "He that is not with Me is against Me."

Are Public Schools Neutral?

However, in these later days the philosophy of the secular school is not even maintaining the semblance of neutrality. Indirectly, but nonetheless effectively, through the medium of schools of education, teachers' colleges, books on education, and other instrumentalities, a point of view that is directly anti-Christian is being propagated, and is bound ere long to express itself openly in courses of study and textbooks. The Holy Father says: "We are confronted with a world which in large measure has almost fallen back into paganism." If present trends continue and some of those who at the present time set themselves up to do the thinking for American education have their way, it will not be long before Catholics in the United States will be confronted with a tax-supported school system which has in very deed fallen back into paganism.

That such a situation must inevitably eventualize has always been the conviction of Catholics and, as a consequence, they came to the conclusion that if their children were to have the kind of educational opportunity that accorded with their gifts, they themselves would have to provide it. Being of the stuff of which martyrs are made, they have not hesitated to assume the great burden of building and maintaining Christian schools. But they have not ceased to protest against the interference with religious liberty which is involved in the arrangement concerning school support which prevails. Nor will they cease to protest in the future, for they are confident that, in spite of the fact that so many people in this country at the present time insist on being emotional about the whole question and refuse to face the facts in an American way, the time will come when reason and common sense will discover a device for terminating the intolerable state of affairs, which gives the green light to every possible "ism" as far as the tax-supported schools are concerned, but flashes the red light in the face of those who wish their children to receive an education rooted and founded in the Gospel of Jesus Christ.

Action is Demanded

"Nothing must be left untried to avert these grave misfortunes from human society." Whatever the future may bring

in the way of a more equitable distribution of public support for education, right here and now Catholic education has a task to perform. As I intimated before, the prospect that faces us is bewildering. There is a vital relation between the industrial problem and the educational problem. The two are intertwined, and the solution of one depends upon the solution of the other. Perhaps the American educational system is all that its critics say of it. Perhaps it is top heavy and overcomplicated. Perhaps it is attempting too much and doing too many things. If so, it is because of the manner in which we have allowed our economic system to develop here in the United States and because industrial organization has disorganized normal living.

We might wait around until society is reconstituted and reconstructed on a more rational basis. There is slight chance that our hopes along these lines will enjoy any early fruition. What we seem to need are more and more human beings who can see what is wrong and who know what is right, and who at the same time have enough love of their fellow men in their hearts to make that sacrifice of personal advantage and personal gain that is necessary if the common welfare is to be achieved. This, of course, is an educational responsibility, and it needs to be assumed by enlightened educators here and now.

Onward, Ever Onward

Our goal, implied and expressed, has ever been: Every Catholic child in a Catholic school, and a Catholic school for every Catholic child. That must continue to be our goal, and, as we strain forth to reach it, we bear in mind the words of the Pontiff: "Nothing must be left untried." Of course, prudence should always sit at our council table. We are fully aware that we cannot duplicate in every essential the program of secular education. First things must always be done first, and it is the part of wisdom to concentrate on the essentials. Yet we would prove renegade to the hope of our fathers and unworthy of the trust we bear, were we to set limits of any kind to the scope of Catholic education. We know that the Lord is building the house, and consequently we that build it are not building in vain. Back in the days of Bishop Hughes, Catholics never dreamed that the time would come when there would be in the United States 7,929 elementary schools, 1,946 secondary schools, 161 colleges, 23 universities, 172 seminaries, maintained by American Catholics without any help

from outside. One hundred years is a short time in the history of the Church, and who are we to say: This much shall be done, and no more. Our work has only just begun, and with God's help we shall never become weary of carrying the load.

Our immediate obligation is to make the very utmost of what we have. We cannot remind ourselves often enough that our schools must become more and more Catholic, nor meditate too frequently on these words of Pius XI: "In order that a school may accord with the rights of the Church and the Christian family and be a fit place for Catholic students, it is necessary that all the teaching and the whole organization of the school and its teachers, syllabus and textbooks in every branch, be regulated by the Christian spirit under the direction and maternal supervision of the Church; so that religion may be in very truth the foundation and crown of the youth's entire training; and this in every grade of school, not only the elementary, but the intermediate and the higher institutions of learning as well."

To accomplish this, nothing must be left untried, no stone left unturned. For the more thoroughly Catholic the school is, the more thoroughly Catholic will be its product, and consequently the more men and women there will be at hand made ready in mind and heart to go forth and battle valiantly for the restoration of truth and justice in human affairs.

Use the Best in Old and New

We frequently emphasize the fact that our educational position is conservative, but it is very important that we realize what we mean by that term. We certainly do not mean that we have any obligation to cling to practices and procedures that are outmoded and which perhaps, when they were first introduced into schools, had nothing in common with our traditions. If, when we call ourselves conservative, we mean that we recognize that there are certain eternal truths and first principles that never change, certain values that are ageless, certain elements in our social heritage to which children in every generation have an inalienable right, we are using the term correctly. But all the while let us not forget the prayer of the Church begging God to give us a capacity for holy newness. Out of our treasure we take old things, to be sure, but if we are to be true scribes, we must take new things as well.

I am fully convinced that it is our obligation in Catholic education to be experimental. I am convinced of this be-

cause, I know that we have not as yet found the most effective methods and procedures for translating our fundamental educational philosophy into scholastic practice. We have been forced by circumstances to conform rather generally to the pattern that has been set by secular education. Many of the elements in this pattern are fundamentally sound; others are not. We are just now emerging into that phase of our educational endeavor here in the United States where we have the leadership and the personnel that will enable us to develop the outline at least of a program that is fundamentally Catholic, and then, by means of experiment and scientific procedure, to discover the educative processes and materials that will achieve the optimum results in the classroom. Definitely Catholic education is not secular education plus religion. The Catholic aim differs fundamentally from the secularist aim. The essence of that difference is the difference between Christ and the world. The more thoroughly and fundamentally and strikingly Catholic our schools become, the stronger they will be in the face of any enemy that besets them. Every compromise on our part is an implied confession that we are not so very serious about things after all.

Some people get a lot of fun out of making sport of pedagogy and educational science. A long time ago the same kind of people had a good time ridiculing physical science. Far be it from me to defend everything that is being written and done today in the name of pedagogy. Yet, by and large, substantial progress has been made by educational science, and it is no longer necessary to rely upon opinion, empiricism, and the rule of thumb. Because we Catholics have so much at stake, so much that is sacred and of eternal value, I believe it is our sacred obligation to do all in our power to promote the scientific study of education and to utilize the findings of scientific pedagogical experiment, for the purpose of increasing the effectiveness of our work. Again I quote the Holy Father: "Nothing must be left untried to avert these grave misfortunes from human society."

Nor should we be dismayed by the fact that so much of what today is known as experimental education has been developed and used by those who are, in effect if not in profession, opponents of Christianity. If error has discovered that certain ways and means are powerful for its propagation, truth may well make use of these means, as long as they do not involve her in contradic-

tion. I find this significant statement in Karl Adams' book, *The Spirit of Catholicism*: "Catholic theologians are using in our own day, for the philosophical statement of Catholic doctrine, essentially that same Aristotelian philosophy which eminent Fathers of the Church called the 'source of all heresies,' in particular of Nestorianism and Monophysiticism, and which, when it found its way into scholastic circles in the thirteenth century, was several times forbidden by ecclesiastical authority to be used in the public lectures of the University of Paris, chiefly on account of its misinterpretation in Latin Averroism."

Grace does not dispense with nature, nor does revelation contradict reason. Whatever the human mind discovers of value in any field or department of thought and action should be used for the propagation of truth. We should be no more suspicious of "new fangled" methods in the classroom than we are of "new-fangled" gadgets like the radio in the preaching of the Word of God. Not that we are ever searching for

novelty's sake. On the other hand, what we are zealous to conserve is not the old but the perennial, which has about it always a holy newness. If we cling to routine procedures, if we refuse to criticize our courses of study, our textbooks, and our methods of teaching, if we neglect to weigh them in the balance, to see whether or not they are being found wanting, if we take a cavalier attitude toward everything that is new in education and hold it up to ridicule, I fail to see where we are in accord with the holy progressiveness of him who wrote: "Nothing must be left untried to avert these grave misfortunes from human society."

Don't Hide Your Light

All of us, I think, become a bit disheartened from time to time, when we realize what small headway we seem to be making in explaining ourselves and our philosophy to those round about us. The satisfactions that come to us because of our Faith we would fain share with others. But they are afraid of us and our ideas, and their fear only too

often breeds hatred. Recently a thoughtful Catholic layman wrote: "There must be a fault somewhere, not in the structure of our social ethics, but in our pedagogy."

"Blessed is he that suffereth persecution for justice' sake." Yet perhaps sometimes it is not for justice' sake that we are being persecuted; it may be that we have not succeeded in making ourselves convincing. There is a tremendous energy in Catholic truth. There is a divine dynamic in Christian philosophy. There is a force born of God in the Apostles' Creed. It is the function of Catholic education to unleash that energy, to make room for that dynamic, to free that force, that Jesus may be made manifest to the sons of men. "Nothing must be left untried to avert these grave misfortunes from human society. Toward this one aim must tend all our effort and endeavor, supported by assiduous and fervent prayers to God. For, with the assistance of Divine Grace, the destiny of the human family lies in our hands."

Raising Up a Generation of Saints and Scholars

Sister M. Agnes, O.S.B.

A FEW years ago one of the after-dinner speakers at a first-Mass celebration put the question: "When is the call to the priesthood given?" He answered by relating a conversation among a group of priests on this topic. Father Tom felt certain that First Holy Communion Day brought him a double gift—Jesus and his vocation to the priesthood. Father Tim felt that his desire to be a priest was awakened by reading a story—"His First Mass." Father Henry, quite an aged priest declared: "My vocation goes much farther back. I owe mine to my grandmother."

No doubt many of us will conclude that dear old grandmother by her prayers and sacrifices helped to merit not only the grace but also to supply the means for Father Henry to reach his goal. Now we begin to reflect and recall the words of Emerson: "Education begins with the child's grandfather"; Holmes, a little more gallant, puts it: "If you wish to teach a child morality you must begin with the grandmother." Then we turn to science and discover that this "grandparents' idea" is supported by psychologists and biologists.

EDITOR'S NOTE. This article comes from a very small mission where there is a struggle for even the rudimentary needs of the school but where the light of faith burns brightly, and where there is great hope for the success of Catholic education. May such enthusiastic workers always succeed in fostering a generation of saints and scholars.

They tell us that the psychological factors, the bodily conditions the child will inherit, and the environment into which he will be born form a group anterior to his home and antedate it by several generations.

At the dawn of the infant's life father and mother are entrusted with his care and education. The home with its training and influence during the plastic years of childhood is admittedly a most important and lasting educational power. Psychologists tell us that even before the infant has the least inkling of morality or the slightest conception of responsibility there come into play the assimilation on which moral training is based, those subconscious factors of thought, desire, interest, suggestion, and imitation

that arise from the intimate contacts established by members of the family. Here are planted and nurtured the seeds of those domestic virtues that make up the warp and woof of every well-ordered home. These virtues of love, reverence, sacrifice, and faith are eulogized in the literature of peoples of both high and low degree and form the motifs of mother love, fatherly sacrifice, brotherly love, sisterly devotion, filial affection. Bishop Ullathorne synthesizing the value of home influence says: "God makes our nature, our home makes our character."

But heredity and home environment are not the only factors in education. The child comes into contact with various social and economic agencies and hence attention must be given to the development of the will power and to the imparting of knowledge. Thus usually at the age of six years the home sends the child to a school which as the Holy Father, in his "Encyclical on Christian Education," states should "be regulated by the Christian spirit, under the direction and maternal supervision of the Church so that religion may be the foundation and crowning of the youth's

training." After confiding the child to the care of the teachers the parents should realize that a close bond exists between them. This bond is the common responsibility to educate the child for God and to make him grow "unto measure of the age of fullness of Christ." This makes the school an extension of the home and a friendly understanding and co-operation between the two usually produce good results. The Catholic school is not only an extension of the home, but also by virtue of the teaching function of the Church a part of her organization. The Church, school, and home co-operating should produce excellent results.

If co-operation is lacking on the part of one or both parents the work of the school is hampered, whereas if the parents are constantly "knocking" the school and criticizing the teachers the influence of the school is well nigh destroyed. Such an attitude undermines the authority of the teacher, lessens the child's respect for her, and destroys his confidence in her. A worse pity is that the child may carry over these qualities to other teachers and superiors in life.

Let us take a look at the daily life of a school today and contrast the existing conditions with those in vogue in homes of a generation ago by asking a few questions:

1. How many parents today uphold the teacher in her correction for violations of the school discipline?

Just here let me digress to add an edifying excerpt from a letter recently received by a teacher from a former pupil whom she frequently corrected:

You may be a little surprised to hear from one of your pupils after so many years, one who frequently held out his hands for the dreaded punishments, but now I hope to hold them above your head to give you my first blessing — a slight payment for the great good you did for me by those corrections.

It is for this reason that I am writing to you to ask if you and the other Sisters who were at M—— can come to my First Mass.

2. Why do so many teachers dread making report cards and promotion certificates?

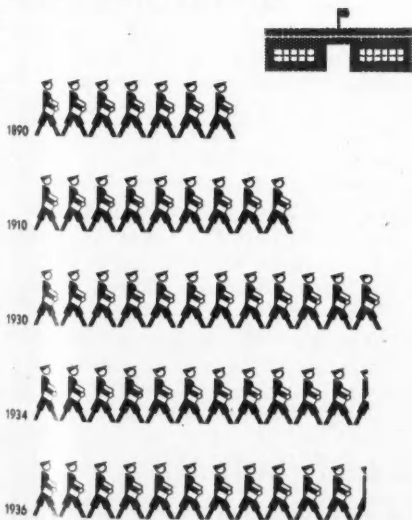
Mostly because not all children have the same amount of talent; others do not make good use of their talents and hence frequently low marks are in order and often, too, a deluge of abuse for the teacher. Listen to a few comments that float around at such times: "My Sally is just as smart as Mary Black"; "the teacher is partial; my Michael should have been the valedictorian." When a child gets a low mark due to lack of talent why not turn to the lives of the saints and read there of the obtuseness or dull intellectuality of the Curé of Ars now St. John Mary Vianney; or of St. Thomas Aquinas, popularly dubbed by his schoolmates the "dumb ox" and today honored by the Church for his great learning with the title, "Angelic Doctor."

Let us, both parents and teachers, see through the eyes of faith and realize that "the soul of culture is the culture of the soul." This attitude will help us to implant in the child:

1. Love of God, His Church, Home, School, Government.
2. Laws of the aforementioned institutions.
3. Loyalty to these institutions.
4. Labor in the spirit of the Divine Command.
5. Leisure time spent profitably.
6. Learn the things needed to hand down the Catholic, cultural traditions of life.

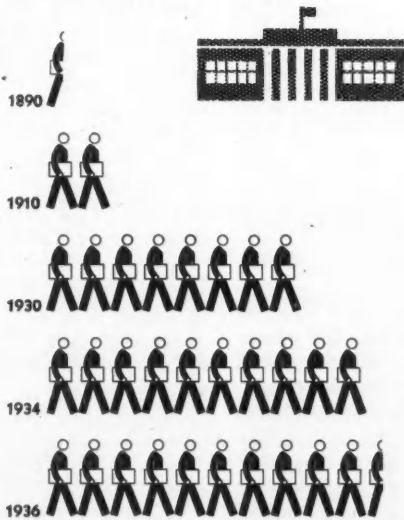
To conclude there is a positive need for a Catholic Home and School organization to offset the dangers arising from the various social, political, and economic changes prevalent today. These changes call for a more generous support of the school by financial means, by intellectual and moral support opposing legislation that may be baneful to our schools, by supporting movements that will further the cause of the schools. I would not be a true daughter of St. Benedict if I did not add "above all pray that through the Catholic school God may be glorified." Thus while parents and teachers engage in teaching the mother tongue that worth-while citizens of the fatherland may be prepared for the Father's house, God helping us, we will raise up a generation of saints and scholars.

ELEMENTARY EDUCATION ENROLMENT



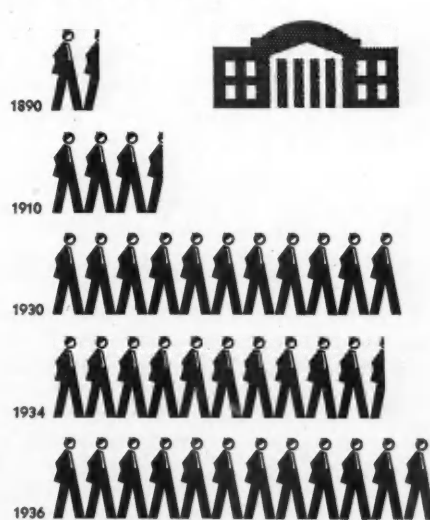
Each symbol represents 2 million pupils in public and private elementary schools. Elementary-school enrollment from 1890 to 1936. — N.E.A. Research Bulletin, January, 1938.

SECONDARY EDUCATION ENROLMENT



Each symbol represents 600,000 students in public and private schools. Secondary-school enrollment in the United States has shown steady growth since 1890. — Research Bulletin, N.E.A., January, 1938.

HIGHER EDUCATION ENROLMENT



Each symbol represents 100,000 students in public and private colleges. College enrollment in the United States is still growing. Diagram from N.E.A. Research Bulletin, January, 1938.

The CATHOLIC SCHOOL JOURNAL

Edward A. Fitzpatrick, Ph.D., LL.D., Editor

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Vacation Should Mean Re-creation

An important question for superiors at this time of year should be:

Will summer vacation mean for each and every member of the Order recreation and re-creation?

Teaching is a great spiritual adventure, but it is also a grind. It has its anxieties and its irritations, its strains and its stresses, its monotony and its routine.

Summer offers a rich opportunity for relief. The personality can be re-created. A little reflection — not too much — on the past year may be helpful. Reflection on better ways to do next year's duties is better — but here, too, not too much.

There should be the freedom with summer days to express longings, or heart desires, or little innocent foibles. There should be days with no special duties. There should be change in routine. All of which would be done in the interest of building in the teachers more wholesome and more vivacious personalities that they may better serve the children entrusted to them.

"Why Should I Continue My Education in a Catholic School"

The Wisconsin State Council of the Knights of Columbus has had the exceptional privilege of a statesmanlike educational and social leadership, particularly in the person of August Reissweber, the chairman of the Catholic Interest Committee. They led the way in the formulation of a basic educational philosophy underlying their educational services. They were leaders, too, more specifically in providing graduate scholarships for Sisters when it was clear that undergraduate education was being generally provided. They have demonstrated sufficiently the need for graduate instruction and they are passing on to new things.

Growing out of their fundamental statement of policy, they recently inaugurated the first of a series of high-school essay

contests on the subject, "Why I Should Continue My Education in a Catholic School." It keeps before the elementary-school child the Catholic high school and keeps before the high-school student the Catholic college.

What the effect of the program is on the general membership of the Knights of Columbus is indicated in the statement of a member:

"I have been a member of the Knights of Columbus for twenty years and in all that time no program of Catholic Action excited so much interest and discussion in our community as have these Essay Contests. Every Knight of Columbus and family knows definitely more about Catholic education and its value than ever before. More power to you."

One often wonders to what degree the many organizations we join are really useful and are rendering a real service. To at least one Knight of Columbus the contest is a justification of the order, and he even proposes very wisely a trust fund:

"I think it is a splendid program and standing by itself would justify the existence of our Order. It should and will arouse the enthusiasm of our members and their families and its appeal is such that it would warrant the creation of a trust fund to perpetuate the work on an annual basis."

Even before the contest was over it was quite clear that the writing of the essay was not in itself the important thing, but the thoughts — and action — of communities have been directed to Catholic institutions more effectively than they have ever been directed before.

"I am certain that these contests will send several of our children in this community to Catholic high schools that never dreamed of going there. I think that these contests are doing more good to combat successfully Communism than any other means now extant. Thanking you and your committee for giving us this opportunity in helping this marvelous work, we are."

A Sister Superior wants to be sure that every Catholic child in the state is given the opportunity to enter the contest. One of the Sisters notes how really little material is available to put into the hands of children and parents that is suitable for the purpose of the contest. Perhaps the contests as they are repeated and developed will provide this indispensable literature.

This idea is so good, and obviously so successful in Wisconsin, that there is every reason it should be national in scope. The Knights of Columbus needs such concrete evidence of its potentialities for good, immediately evident to its membership, if it is going to achieve the vast opportunities it has. If the good of the individuals, of the nation, and of the Church were not served also, the service to its own membership would justify national adoption of *this particular* essay contest. To one of the members these reasons are evident. He says:

"To survive, an organization must have a real program — and that you have created. Parents are interested in their children — those children become the nation of tomorrow. Hence you have outlined a work of intense interest: (a) to parents, (b) to Church, (c) to the nation. Why not make it national in scope?"

Mr. Carmody, whose leadership of the Knights of Columbus has been sensitive to such constructive services, will add this service to his many others to Church and Country.

The Family in Brazil

We received recently a very interesting document: the "New Constitution of the United States of Brazil." The government itself issues it and will be glad to send you a copy.

Perhaps from the standpoint of this Journal the most interesting section is the one on the Family — more interesting and

more significant even than the section on "Education and Culture."

The Constitution begins by asserting the family based on indissoluble marriage is under the special protection of the State. Large families are encouraged, not, birth control. Article 124 provides:

"The family, constituted by indissoluble marriage, is under the special protection of the State. Large families will be granted compensation in proportion to their necessities."

The responsibility of parents for the "complete" education of their children is affirmed and the State collaborates in assisting the family in a principal or secondary manner to meet deficiencies or omissions of private education. All children, both natural and legitimate are guaranteed a complete education. Article 125 provides:

"The complete education of their offspring is the first duty and the natural right of parents. The State will not hold itself aloof to this duty, but will collaborate, either in a principal or secondary manner, in order to facilitate the execution or to meet the deficiencies and omissions of private education."

A more specific statement of the nature of a complete education which is the first duty of the family, and which the State guarantees, is made. It includes the physical and moral conditions of healthy life and a harmonious intellectual development. It is a grave fault for parents to neglect this primary duty, and indigent parents may invoke the aid of the State. Article 127 provides:

"Childhood and youth must be the object of special care and guarantee on the part of the State, which will take all measures to assure them physical and moral conditions of healthy life and the harmonious development of their faculties."

"The moral, intellectual or physical abandonment of childhood and youth indicates a grave fault on the part of those who are responsible for their safeguard and education and imposes, on the State, the burden of providing the necessary comfort and care of their physical and moral preservation. Indigent parents have the right to invoke the aid and protection of the State for the maintenance and education of their offspring."

A Self Survey at the End of the Year

At the end of the year it would be a good thing for superiors to survey their schools and their work in a purely objective manner to see that the Catholic children under their charge are getting a very good education on all the sides described by the Pope in his Encyclical on Christian Education. What are some of the questions that might be answered in this survey?

1. Are the physical standards of each of the classrooms satisfactory from the viewpoint of generally recognized standards of school hygiene?
2. Should any of the teachers be retired because of age or physical incapacity or because unsuited temperamentally or professionally for teaching?
3. Is the physical welfare of children adequately protected through medical inspection?
4. Is a psychiatrist available for examination of special cases?
5. Is the curriculum in each subject adequate?
6. Are textbooks in all subjects including religion the best books professionally that are available?
7. Do any classes have more children than the teacher can effectively handle?
8. Does religion permeate the life of the school and is it a formative influence in the life of the child?

These eight questions are typical of the questions that Sister

Superior should answer in an annual report to the Mother House through the Community supervisor. It might be very helpful indeed, if in some cases a carbon of the report were given to the pastor. The day will come when such reports will be made to Catholic parents, in the hope that they will more heartily co-operate in making Catholic schools at least "not inferior" as the Baltimore Council said, to the public school.

School Commencement

What is a school commencement in terms of the life of the school?

Is it just a final party?

Is it a genuine revelation of the work of the school?

Is it a show-off event for some individuals?

Is it intended for parents? or for students?

Perhaps the most significant question is: What has it meant to the school for the past two, three, or four months?

Has it meant special drill to the neglect of regular class-work?

Has it meant added burdens for teachers, or the neglect of regular responsibilities?

Has the normal routine of school been "all shot to pieces"?

Have children spent precious hours annoying people by asking them to buy tickets or become patrons?

In short: Are your activities preparing for the commencement exercises justifiable educationally?

The N.C.E.A. in Milwaukee

The National Catholic Educational Association meeting in Milwaukee was in every way a success. There seemed to be a vital activity and a vital interest in everything that was going on. The number of speakers on each program was not excessive. This limitation gave time for discussion and kept interest throughout. The reorganization of the secondary-school department on a regional basis similar to the organization of the college and university department was a dominant topic with the high-school people. Religious education and catechetical problems was a primary concern of the parish-school section. The college section is undoubtedly one of the most active of the departments—and this new interest and more vigorous activity seem to be connected with the regional reorganization of the department. The department wrested with the problem of accreditation in what I trust, depending on the leadership, will mean many constructive steps forward.

Congratulations to Bishop Peterson and Father George Johnson of the Catholic University and the other general officers!

Congratulations to the chairmen of the various departments!

Congratulations to the host, Archbishop Samuel A. Stritch!

His Prayers

He asked for HEALTH that he might ACHIEVE;

God made him WEAK that he might OBEY.

He asked for RICHES that he might be HAPPY;

God gave him POVERTY that he might be WISE.

He asked for STRENGTH that he might do GREATER THINGS;

God gave Him INFIRMITY that he might do BETTER THINGS.

He asked for ALL THINGS that he might ENJOY LIFE;

God gave him LIFE ETERNAL that he might ENJOY ALL THINGS.

He received NOTHING that he ASKED FOR;

Yet MUCH MORE than he HOPED FOR.

His prayers were ANSWERED; he was most BLESSED.

— Notre Dame Religious Bulletin

Concerning Tests and Testing

Lilian Hunsicker

CHANGE from an established custom of mankind invariably meets opposition. The majority of us holds with unreasoned, persistent tenacity to that which has become habitual in our thought and practice. Herein lies the promise of a permanent place in adult life for those beliefs and character traits stressed throughout childhood; and likewise in this truth is found an explanation for the traditional inertia and direct opposition met by effort to improve conditions in any of the established institutions of society.

The history of education furnishes abundant evidence of this all but universal attitude of man, resistance to change. Every major innovation in educational methods and procedures has encountered open, hostile opposition. For the past two decades, perhaps no other one of the modern trends in school practice has stirred more heated and prolonged hostility than has measurement in education, a movement often designated by the phrase, tests and testing.

In addition to the customary apathy and traditional resistance that every departure from the accepted order must overcome if the new is to survive, measurement in education has been sorely tried, on the one hand, by the dearth of information shown by those educators no less than by laymen who criticize the movement; and on the other hand, by the unreasonable claims of its overenthusiastic supporters among teachers and school administrators themselves. These two groups, although antagonistic to each other, are suffering from much the same virus; namely, misunderstanding or, at best, a superficial understanding of what it all means. So much for the hostility that measurement has encountered and is overcoming.

The purpose of this article is to give a simple, clear explanation of Tests and Testing, and to suggest what systematic measurement can accomplish if the program be organized and executed by seasoned workers in educational research, and if it be supported by school authorities to the extent of accepting the findings by introducing changes to eliminate the weak spots that have been revealed by the measurement investigation.

What They Measure

Measurement in education, as it is used in elementary and high schools, means, in its simplest application, the use of standardized examinations, called tests, to aid the teacher in doing better two things that teachers have always attempted to do, reach an understanding, (1) of the pupil's ability to learn, that is to say his intelligence; (2) of his attainment in the learning of what he has been taught. Knowledge of these two major factors that condition the learning process has long been recognized for what it is, an indispensable aid in securing better teaching and in promoting administrative efficiency throughout the school system. To the extent that understanding of these two essentials is neglected or ignored, to that extent the operation of the system entails both financial and human waste, and thereby is guilty of injustice to all parties concerned, pupils, parents, teachers, and the community at large which supports that system by paying the bills.

Test is merely another term for the old, familiar one, exami-

EDITOR'S NOTE. Here is a brief, clear, elementary statement of the nature and purpose of standardized intelligence and achievement tests, commonly called new-type tests. The author compares these with old-fashioned tests, and, in pointing out their purpose, cautions against reading into their results conclusions not warranted.

nation. A test is a specific examination to obtain specific facts in regard to the one or more individuals who take the test. Standardized means just what it means in mechanics. A standardized machine is one in which every part is always the same irrespective of where, or by whom it is used. A standardized test is an examination, every essential part of which is always the same irrespective of where, or by whom it is used.

The author of a test protects his rights by a copyright before the printed forms are offered for sale. The parts of a machine are standardized in industrial laboratories maintained for that purpose. The parts of a test are standardized after experimentation that involves the examination of hundreds, even thousands, of school children in different parts of the country. The data obtained from this widespread testing are then subjected to study and analyses in educational research laboratories. The entire process may be repeated a number of times before the investigator reaches a satisfactory basis to justify the publication of a standardized test.

The Mechanics of the Test

The main features of a test, each separate one of which is standardized, are as follows: (1) The questions, or other items that constitute the content of the test; (2) the directions to be given, that is the actual words and sentences spoken by the examiner; (3) the time permitted for answering the test items; (4) the key, a list of acceptable answers with the credit value of each; and (5) the interpretation of the results.

The marking of standardized tests is called, scoring the test. The mark of each individual is called, his score. This score is the total of the numerical values given the various test items. For the use of the examiner, there is provided a Manual of Directions to be followed in the giving, the scoring, and in the interpretation of the meaning of the individual scores and also of their significance when studied with relation to each other.

The standardized tests most commonly used in schools fall into two main classes: (1) Mental or Intelligence Tests, more recently named Aptitude Tests. These tests, by whatever name called, measure ability to learn. *Ability to learn* is now quite universally called, *intelligence*. (2) Educational Tests, that is subject-matter tests, which measure what has been learned in the subject, on the specific school level, for which the test has been standardized.

In general, the tests of either the two classes are group tests. They have been standardized, and are intended to be given to an entire room or grade at one time. Hence the name, group tests. In the field of mental testing, there are also available a number of different individual intelligence tests. These individual tests are given privately by the trained examiner to a single individual at a time. The individual test yields more specific and detailed information on a child's mental life than does a group test. Therefore it is a valuable diagnostic instrument. Group testing commonly reveals to the alert examiner a number of cases that should receive the benefit of the personal study and consideration made possible by the findings from an individual intelligence test. It is well to note again that intelligence tests measure a specific human trait, ability to learn.

They do not presume to measure such other human traits as, industry, persistence, laziness, nor the dozen and one factors other than intelligence that have a part in determining a child's attainment in school subjects.

What They Do Not Measure

It should be obvious from the foregoing descriptions that standardized tests offer a vast improvement over the age-old methods of reaching opinions on the two vital questions: a child's intelligence, and his attainment in mastering the thing to be learned. Before the advent of standardized tests, it was the unchallenged custom for teachers, parents, neighbors to pass upon the degree of brightness or dullness of a child, his intelligence, by the expression of an opinion that was a composite of unconsciously formed impressions made by many irrelevant considerations, such as color of hair, comeliness, family status, race, politics, prejudices, superstitions, etc., *ad infinitum*. Likewise the traditional method of making, giving, and marking examinations in school subjects gives opportunity for the free, or subtle invasion of many human weaknesses found difficult to control. The limits set for this article preclude more than this brief reference to a comparison of the old and new procedures. The thoughtful reader will recognize the soundness of the case for standardized tests when he recalls his own examination experiences either as student or teacher.

Training for Testing

Even a casual consideration of the matters herein treated makes it quite apparent that not everyone, even among teachers, should essay to handle testing. All technical work in any profession, functions best in the hands of those who have a flair for this type of obscure, exacting work doomed, by its very nature, to go unheralded and unsung. It entails painstaking training, and stern self-discipline coupled with patience and practice to become a skillful, impartial examiner and a safe diagnostician of the results obtained. There is more involved than appears on the surface, far more than can be presented in a nontechnical article. Fortunate is the one in charge of a measurement program who seasons professional training with a generous pinch of common sense, and who also can bring to that training the balancing influence of that deposit of understanding of school matters acquired, for the most part unconsciously, in the best of schools, the school of experience in classroom teaching. For this enrichment of the specialist's equipment, there is yet to be found an adequate substitute. The lack of it accounts, in many cases, for the bungling, the overripe statements, and exaggerated claims made by advo-

cates of testing who fail to realize the many and varied factors that condition learning, factors that in no wise are measured by the tests used but when their presence is ignored lead to erroneous deductions from the facts the tests do reveal.

Results to Be Used

It is now recognized among educators that measurement is not a fad, nor a cure-all, nor a foolproof means of getting results. It is being increasingly accepted and put to use as a sound, substantial procedure in the quest for a solution of major school problems that have vexed schoolmen down through the ages. It is furnishing data necessary for a study of conditions as they are—a study based on facts, and looking toward the determination of policies and procedures that have to do with such matters as: grade placement; homogeneous grouping; adjustment and revision of curriculum content for different types of intellect; causes and treatment of truancy, repeated failures, gross disciplinary cases; adequate provision for exceptional children—the gifted, the retarded, the problem child; reorganization throughout the school system to promote greater economical and instructional efficiency. These suggestions offer a mere hint of the many benefits in store for the school system with a program of measurement wisely executed and followed by the co-operation of school authorities in making changes and adjustments necessary, as shown by the facts, to remedy existing, undesirable conditions.

It is not intended to infer that tests and testing are perfect, nor that the demons of the educator's world will vanish into thin air at the wave of the magic wand, measurement. Fact-finding investigations of such questions as those herein mentioned, are not trifling undertakings than can be organized, consummated, and reported with short-order promptness and finality. However, it can be said with a confidence born of experience that the systematic use of standardized tests can, from the very start, make a definite contribution toward the penetration of many school problems. In education, as in all other fields, it takes patience and a long time to reap the larger returns from an investment in research. But, time and patience being given, the results are sure. From what has been accomplished, it is reasonable to expect that schools may, if they make the necessary effort, reach a plane of efficiency far above that which was dreamed possible before measurement in education had proved an instrument capable, in skillful hands, not only of making a safe and sane diagnosis of many educational ills, but also of pointing the way to follow in the effort to redeem past mistakes and to insure substantial advancement in the future.

A More Useful Training for Citizenship

Brother J. Matthew, F.S.C.

Because the evidences of economic insecurity are multiplied far in excess of any previous period in American History, today, more than ever before, there is need of a more useful training for citizenship.* That is the branded lesson of almost ten years of business decline, with its retinue of doubts and misgivings. Whether we term this unsettled

state of things depression or recession, it will likely continue for an indeterminate time to come.

Forthcoming high-school graduates will begin their careers in a maladjusted world. Here, where there is an economy of plenty, they will discover an economy of scarcity as far as work is concerned. A recent government door-to-door check on the unemployed showed a total of 9,870,000; 3,000,000 of whom were laid off between early last winter and

January first. Included in this total were 5,000,000 boys and girls not long out of school.

The significance of these figures is: first, that the unemployment situation is no less a national problem now than it was nearly a decade ago; second, that there is a threat of its permanency. Federal relief is a long-standing measure of expediency which bids fair to become an institution. This bodes ill to the traditional self-reliance of our citizenry. That

*Read at the 35th annual meeting of the National Catholic Educational Association, Milwaukee, Wis., April 20-22, 1938.

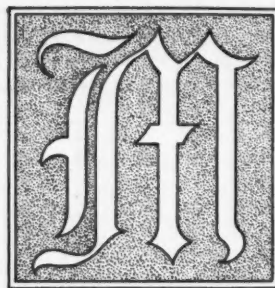
many would prefer to remain wards of a paternal government, rather than shift for themselves, was revealed by a questionnaire conducted by the magazine *Fortune* a few months ago. Fifty-seven per cent of those responding wanted the continuance of government-made jobs, while only 17 per cent declared their opposition.

Unemployment is also responsible for a lowered standard of living. According to President Roosevelt, one third of the people of the United States are underprivileged, badly housed, clad, and fed. One third more eke out a precarious, pinch-penny subsistence on reduced salaries. It has been estimated that the median wage of youths between the years of eighteen and twenty-four, in our large cities, is fifteen dollars a week, and there are 20,000,000 in this class. With most of them, present jobs are only stop gaps while they are in search of placement offering higher pay and better prospects, opportunity for which, except for a few, there is not a dawning glimmer on a far horizon. The net result is not only occupational dissatisfaction, but what is much worse, a feeling of doubtful security stretching into the distant future.

In addition to undermining civic self-respect, self-dependence, and confident outlook in the matter of a suitable and adequate livelihood, unemployment is adversely affecting the character of the younger generation because of the enforced leisure that is its natural consequence. Millions of unemployed youth, with more time on their hands than they know what to do with, constitute a serious menace to the stability of American society. They are the stuff out of which is made the loafer, the delinquent, and the adolescent criminal. To a lesser degree of hazard, the new leisure class, created by the limitation of the working week to five days and the working day to six hours, is faced with the same evil possibilities. What use they make of their moments of release from work will be telltale for good or ill, not alone for themselves, but for their community socially and politically. Further than this, what leisure is devoted to (what sort of recreation, amusement, or self-improving activities) has an important bearing on the character and culture of the whole nation. In the misuse or abuse of spare time lie the seeds of the country's deterioration. As goes leisure, so goes the life of the individual and of the nation.

The Challenge to Education

Now these elements in a changing economic system, militating against



May He support
us all the day
long, till the
shades lengthen, and the
evening comes, and the
busy world is hushed,
and the fever of life is
over, and our work is
done! Then in His mercy
may He give us a safe
lodging, and a holy rest,
and peace at the last!

Cardinal Newman

solid citizenship, are a challenge to secondary education for a more timely and serviceable instruction than it has thus far essayed to give. This will involve readjustment of focal view and a new assessment of values, as well as the structural reform necessary to make both efficacious. That is to say, the fundamental conception of the high school as the chief instrumentality of popular education should dictate aims, objectives, and courses — precisely what has not been the case. Our high schools were modeled on the early middle schools of

the country, whose purpose was to educate the sons of rich men for college, and so they were private schools serving private ends. It is high time to tear up that pattern and to discard the outmoded curriculum cut to its design and measure, except for such as will go on to college. The very expression "secondary education" designates subordination to higher learning, which about 75 per cent of finishing high-school students do not pursue. Yet the life and civic interests of these have been sacrificed in favor of the college-bound few by star-gazing educa-

tionalists, who have looked down their noses (not at the same time, of course) at useful education, as if it meant money getting only. It never entered into their narrow purview that education is a process necessarily useful, because it has a direct bearing on life in all its relations.

Not a College School

Turning the high school into a college-preparatory school not only was a disservice to the largest number of students, it was rank betrayal of popular education. The high school definitely was not intended to be preferential to a select group. Its original purpose was to be for the commonalty a substitute for college, to furnish the best educationally to be had off its campus. Actually it functioned to provide the worst. Those under the goad of earning a living after graduation, whether or not they were capable of climbing to the upper rungs of the educational ladder, had no alternative but to resign themselves to mechanical commercial, brain-numbing vocational, or crazy-quilt elective courses—left-over oddments oddly meant to be education.

To call these loose collections of subjects "courses" is to dignify them. Ostensibly they make for utility, but factually for futility. Their so-called occupational training might be had more advantageously in trade schools or business colleges. The effect of placing the emphasis of all-importance on preparation for college is, therefore, to rob of genuine value all the rest of the curriculum. This harmful impolicy of excluding from true educational opportunity the many, not a few of them of superior mental quality, is now deplored but not renounced. And it will not be renounced until by a declaration of independence from the domination of college-entrance requirements, secondary education becomes a self-determining and self-functioning entity in the interests of the American public.

Lest I lay myself open to misunderstanding, I shall at this point clearly define my position in regard to precollegiate courses in high school. Unquestionably, they should be offered. Their discontinuance would be the discrimination in reverse against which I have inveighed as detrimental in the instance of those not college minded. Besides, these courses set up a standard and uphold an ideal that foster and preserve a cultural tone wholesome in its influence on the entire school. Meeting college-entrance requirements is, indeed, the concern of secondary education, but not its whole or its major concern. To consider it as one or the other, in actual

practice has been tantamount to a curricular content looking toward preparation for college or no preparation for aught else.

Consider the Majority

The education which leads or amounts to nothing is that which alone is available to three-fourths of the students of high school. These comprise two classes: those who could profit by going to college, had they the opportunity, and those to whom further education would be wasted time and effort. Tests have shown that two thirds of high-school entrants own the aptitude to succeed at college, but since there is an actual attendance of one fourth, more than another third are mentally qualified for a precollegiate training, or one paralleling it. What are we offering them in the way of cultural background and intellectual development except snap or tool subjects, such as render their minds indolent and flabby for want of exercise? And what educational chances are we giving the lower one third of the high school? They are not subnormal; they are slow at learning from books but not dull-witted; in short they are educable. Their intelligence runs not along academic lines, yet they are able to make capital out of an exacting and stimulating course that would make them ready for a richer and more useful life.

One fundamental reason for the faulty design of secondary courses is the failure of those in the educational saddle to discriminate between the speculative and the practical intellect. The former is the faculty of acquiring, apprehending, and penetrating to the substance of things. The latter is power of understanding ideas and of manipulating them toward an appointed end. It includes sound good sense, mental balance, and the ability to size up situations. The so-called nonintellectual youth, as has been assumed, is not unintelligent. He does not have what St. Thomas Aquinas calls the "dividing intellect," analytical and creative; not what the same Saint terms the "combining intellect," deductive and synthetic, but he is equipped with the "practical reason" that recognizes universals in particulars, and sees truths and principles in their applications. In short, his intelligence is not of the theoretic but of the concrete order. Since he learns not best from books, he has been misunderstood and mishandled by our academicians. The teaching profession has foolishly attempted to assess him by intelligence tests that are not tests of intelligence, but indicators, more or less reliable, of scholastic achievement.

Experience negates the conclusion that

those who attained the top intelligence quotients in school became the torch bearers outside its walls. Success in life depends not on quality of mind but of character. As a rule, our political, social, and business leaders belong to the class not intellectually gifted, but possessing practical acumen combined with such traits as tact, determination, initiative, and enterprise. Without these, the most perfect machinery of the mind will be minus the motor power to start and to keep it going. George H. Davis, president of the Chamber of Commerce of the United States says: "I have heard it said of very intelligent but unsuccessful persons: 'The trouble with him is he is too brilliant to be successful. He spends so much time weighing pros and cons that he never reaches a conclusion.' . . . They lack one essential quality of character without which brains can be of little service. They do not have the power of decision. Without the ability to decide, a man's thoughts and dreams are like so much wheat left unground in the mill." Indeed, education yields its finest rewards to the less intellectual boy who is compelled to be alert and diligent and to work his mental faculties to their utmost, for the very reason that he is not quick witted. And so to reach a moderate degree of proficiency at learning, he must inevitably exercise more intelligence and subject himself to greater self-discipline than his classmate of superior endowment, to whom studies are easy.

Yet what has secondary education done, what is it doing, for those average students, who will eventually comprise a large proportion of our citizenry, and who are destined to succeed far better in life than they did in school? Although their intelligence is not of the speculative order, they are by no means dolts or dullards. Granted that they have not the gifts or the inclination of mind to profit by college experience, still they have talents which will repay cultivation. In the public schools they have been left fancy free to choose electives as coherent as a bag of marbles, or vocational subjects from which they learn to use their hands at many things, their heads at nothing. Catholic schools have either regimented them into the traditional academic course, or allowed them the shoddy alternative of a business training that discounts thinking.

Must Teach Thinking

It is folly to expect to emerge from this schooling, misaimed and skimmed of content, citizens inured to the independent thinking needed to cut a lane of clearance to their objects through the bewilderment of a transition period, dur-

ing which our whole economic system is under reconstruction. In the beginning, I stressed two highly explosive effects of changing business conditions: enlarged leisure and unemployment. The latter is the more formidable and frightening, for it jeopardizes economic independence, the first imperative of civic stability. The former carries only a potential threat of ill-spent idle hours, of liberty turning to license. Each has brought about an educational problem which serves to accentuate the hopeless inadequacy of the present high-school curricular arrangement and provision for producing capable citizens. That demands the discipline of logical habits of thinking and thoroughgoing habits of work, which are the only paid-up unemployment insurance and the guaranteed capital investment of leisure. Bring out the thoughtful part of the youth, refine and strengthen it, and his chances of satisfactory occupation and of making the most of his opportunities for promotion are multiplied greatly, while at the same time, the best possible provision is made for the constructive use of leisure.

The exigencies of the perplexing time, demand higher qualifications for social responsibility than hitherto. These will not be supplied unless there is a reintegration of the present vision of the scheme of secondary education. The first step in this direction is to see it as a whole, not as this or that part so bloated in import as to obscure the whole. Thus viewed, a true conception of secondary education as preparatory to daily life and citizenship will be the outcome. The confusion of two conflicting standards will then disappear, for they arose out of placing on opposite sides of the scale articulation with life and with college. Naturally, the latter tipped the beam, since the utilitarian was set off against the cultural; that is, coin of the realm of education against its counterfeit. But there is no reason why there cannot, and should not, be between these two extremes a program of studies effective in intellectual results, if it have a substantial content of general ideas and values on which to exercise general thinking. This is indispensable to the valid reasoning requisite to solving problems personal, political, social, and economic, with which the student will be confronted throughout life.

A Suggested Course

This program would be the practical equivalent of the college-preparatory program for more than one third of high-school students who usually do not go on to college, but who have the aptitude to succeed therein. It could be planned to

furnish the prerequisites for admission should some of this group later have occasion to offer them. The backbone of the course would be from subject fields of tested worth in the promotion of the various modes of thinking for which there might be need. For example, mathematics would provide the discipline of accuracy, science that of inductive reasoning, language that of logical relations, and history of inference from effect to cause. Since the aim is a liberal education for social and civil activity and responsibility, history and social science should be the core of the course, with English as the interpreter. Here is a sample of sequences of studies that carry out this intention and, at the same time, meet the entrance requirements of the University of Minnesota, which are two minors and one major, or better two majors and one minor, selected from four of the traditional admission groups. The commercial electives are merely suggestive. They might be substituted for by others from the fields of domestic or fine arts, or music.

Specimen General Course

<i>Subject Field</i>	<i>Semester Credits</i>
English	8
Algebra or Useful Mathematics	2
Geometry	2
Ancient History	2
Medieval History	2
American History	2
Modern History	2
Christian Sociology	1
American Government	1
Biology	2
Physiology	1
Typewriting	2
Elementary Bookkeeping	2
Business Law	1
Salesmanship	1
Physical Education	1

The lowest third in high school could obtain something of a general education from the same program, modified to individual capacity, or approached from a different angle or with a different emphasis. This does not imply lowering standards of work and achievement. It simply means tasks and discipline more suitable, though no less demanding. History, English, and social science would remain the axis of the course and furnish the cultural background.

Until a strong general course, such as that suggested, is established, our high schools will continue to defraud those who build and maintain them by doing the bidding and meeting the expectations of the colleges instead of the taxpayers. They will keep on tossing to the common run of students the skins from the plums of education reserved for a favored

minority. Secondary education's grievous sin of omission is failure to prepare for life affairs, situations, and problems. The top-lofty conception that the chief desideratum is grooming candidates for the university, instead of for the world's work and civic and domestic associations, is founded on the gratuitous assumption that there is no worth-while contribution to citizenship but college men's. The resultant submerging of the interests and welfare of the large majority in high school is a violation in a most insidious form of the first principle of democracy: equal opportunity to all, special privilege to none.

It is of sovereign significance to bear in mind that secondary education is more important than higher education, because it has a wider and more direct influence on national life and progress. To the social, economic, and political advancement and security of the country the high school holds the key. Unless its graduates are the products of an educational experience based on the accumulated wisdom of the past, on a grounding in general ideas and principles, and a rigorous training in methodical thinking, our democracy will never rise above the cult of mediocrity. Only in a schooling of this sort will be found the perspective, guidance, and assurance sorely needed in this our day of stress and distress to stand as barriers against the inroads of a philosophy of immediacy, which under pretext of sudden crises, would supersede the constitution with current legislation of expediency or experiment, or alter the structure of our government by making one department subservient to another.

To Produce Catholic Leaders

Unless a new program of studies is devised richer in content and more conducive to straight thinking and the development of a critical judgment, the high school will fail to carry out its mission, which is to raise the public at large to a higher level of intelligence, living, and citizenship. Now all that has been said of the imperious need of this vehicle of general training for social responsibility applies with greater force to employing it to produce an improved quality of Catholicity. The best education the mass of Catholics can hope to receive is that derived from high school, but for 75 per cent of those who attend, it is a thing of shreds and patches. This is a perilous sacrifice to higher learning of the rank and file in the Church, who must inevitably be its strength and stay. It is paradoxical that the schools of the one religion which rests on a scheme of general ideas, principles, and distinctions

should neglect the general education necessary to understand them. Yet underdone intellects from the Catholic secondary schools are expected to be leaders in the "apostolate of the laity" for a laity more enlightened in the tenets of the faith. How can they act as intelligent guides or crusaders "spreading the Catholic concept of life," in the phrase of Pope Pius XI, when this involves clear comprehension of abstract doctrines and their accurate expression, to say nothing of difficult explanations required to clarify misunderstandings and to answer objections? Of course, I do not mean to imply that to be such a spokesman for Catholicity it is necessary to have knowledge and understanding "so deep as a well, nor so wide as a church door," but a trained intellect is indispensable.

It is plain, then, that the same liberal sort of high-school education for non-college students will do alike for worthy

citizens and worthy Catholics; that is, in the main, a knowledge of the humane fields of subjects, such as literature and history, which will bring students into contact with the noblest minds and personalities of the past and transmit the best that has been thought and done down the ages. That the Church has always been solicitous for popular education on this high plane is attested by modern European civilization, which her schools built up. Judging from her immemorial attitude of all-inclusiveness in the educational advantages she offers, she certainly cannot approve of the present-day content of high-school instruction that is remindful of two buckets in a well: as one comes up full, the other goes down empty. This view is confirmed by the following quotation from the Pastoral Letter of the American Hierarchy, dated 1884: "The beauty of truth, the refining and elevating influences of

knowledge, are meant for all. Knowledge enlarges our capacity both for self-improvement and for promoting the welfare of our fellow men; and in so noble a work the Church wishes every hand to be busy. . . . In days like ours, where error is pretentious and aggressive, everyone needs to be as completely armed as possible with sound knowledge — not only the clergy, but the people also, that they may be able to withstand the noxious influences of popularized irreligion. In the great coming combat between truth and error, between Faith and Agnosticism [we should say today Atheism or Communism], an important part of the fray must be borne by the laity, and woe to them if they are not prepared." These words admirably express the idea of a sound popular education, open to all, as the chief agency for social, as well as religious, welfare and responsibility.

The Play's the Thing

A School Sister of Notre Dame

THE hour is opportune for educators, from grammar-school teachers to university professors, to join in a concerted move to resuscitate the expiring theater. The necessity for such a renaissance is apparent to those of us who deplore the decadence of the drama. The New Theater League, a vigorous offshoot of the Communist Party, now touring the country and raising funds to spread the doctrines of the Marxist Clifford Odets and other Leftists, is menacing our tradition of Christian culture. Early in the Marxist campaign for World Revolution, Communists turned to the theater as the most enduring art form by which people could be taught while they were being entertained.

Shall Catholic educators stand idly by while Leftists capture the medium which is part of our Christian heritage? The National Catholic Theater Conference inaugurated in Chicago last June, under the leadership of Emmet Lavery, points the way. We should acquaint ourselves with its proceedings and begin to adapt its program to our special needs. There are suggestions in this program for every teacher in every school which, if carried out, will do much to offset the baneful influence of Leftist drama.

Interest can be aroused in this movement by introducing our students to outstanding dramatists who have contributed to its success — men whose lives

EDITOR'S NOTE. The plea for a Catholic Theater Movement and for an active Catholic interest in the theater is opportune, socially and educationally. It is natural, too, and in accord with the tradition of the Church. One of the most interesting aspects, for example, of Jesuit education is the educational use of theatricals. The article is humanized by reference to the story of the personality and effective leadership of Emmet Lavery.

and work merit attention and study. For those teachers who wish to align themselves with the apostolate of the Catholic Theater Conference I submit a brief survey of the life and works of a leading spokesman for the Catholic theater of America.

Born in Poughkeepsie, N. Y., in 1902, Emmet Lavery was educated with the Marists and at the local high school. After graduation from the Fordham Law School in 1924 he became a city editor, a position he held for ten years. He was, like his father, passionately fond of the stage and found an outlet for this hobby in acting and promoting little theaters in Poughkeepsie long before entering upon his career as reporter and journalist. He married Genevieve Drislane, Vassar, 1922. They have two children: Emmet, ten, and Elizabeth, three and a half. At present Mr. Lavery is tem-

porarily heading the play department of the Federal Theater and co-ordinating some of the work of the Catholic Theater Conference.

"I came into the theater via the little theater and summer theaters," says Mr. Lavery, "also Hallie Flanagan's Experimental Theater at Vassar where I acted in her productions." Besides practicing law, editing a paper, and growing up with his wife and children he managed to write six or seven plays which attracted some attention and showed the bent of this promising artist who was content at first to write successful secular plays.

Then came the challenging *First Legion*, a strictly spiritual play. On account of its theme it had the smallest chance of commercial success, but it gripped producers and audiences, opening the Broadway season in 1934 with a three-month run, followed by six months on the road. It went on the boards successfully in Rome, Prague, Zurich, Budapest, Vienna, and London and will soon be presented in Paris.

The producers, Bert Lytell and Phil Green, both non-Catholics, presented *The First Legion* as a spiritual message to a jaded and despairing world. The cast, acknowledged by Broadway to be unsurpassed, was non-Catholic with the exception of Pedro de Cordoba, yet all of them including the director, Anthony



Brown, believed in the intrinsic religious value of the play.

Subtly conceived and written with a fine literary flavor *The First Legion* is adjudged one of the best of modern plays. Although most of the characters are priests and there is no woman to romanticize the plot, the action is tense and gripping. Leading American critics have acknowledged the literary and psychological merit of this deeply poignant and superbly portrayed drama. Judging by its success in European countries, it has made a still greater appeal abroad.

After the staging of a German version at Josefstadt Theater, Vienna, under the direction of Albert Basserman, the following appreciation appeared in *Der Christliche Staendestaat*, a Vienna weekly: "That a Catholic should be most pleasantly affected by the nobleness and tact with which the author treats the religious problem indicated in the play, or that he should be made to realize anew the significance of what St. Ignatius Loyola accomplished, need hardly be emphasized since the principal point is the responsibility, the unflagging sense of objectivity of the Society of Jesus. . . . But the dramatist does not conceal the weaknesses and mistakes which flourish among Jesuits as among all other men. It is precisely the ability to render the individual characters human that makes Mr. Lavery a genuine artist aware of his opportunities and not blind to his moral and educational chance."

Mr. Lavery has also published and produced *Monsignor's Hour*, the only Catholic peace play extant. It has never been staged professionally in this country, although it was first produced by Congregationalist seminarians of Chicago University. Last summer it was dramatized by the Loyola Community Players of Chicago for the delegates of the Catholic Theater Conference and won favorable comment. It was written originally for Whitford Kane, the amiable Monsignor of *The First Legion*, and for Pedro de Cordoba, also a member of the original cast of the same production. An excellent picture of Albert Basserman of Vienna as Pope appeared in the December issue of the *Theater Arts Monthly*.

Disclaiming all right to the title of romanticist, Mr. Lavery declares himself a hardheaded realist, but those who know both the man and his work discover a happy blending of the romantic and realistic.

He recently returned from Hollywood where he has been a busy writer for the past two years. He is now marketing two new plays—one concerning Newman and Manning called *Second Spring*



Emmet Lavery—author of "*The First Legion*" and chief promoter of the Catholic Theater Conference.

and the other a political play entitled *Ex-President*. Now he has arranged for the dramatization rights to *Brother Petroc's Return*. We all eagerly await the new play.

Speaking of his penchant for the drama Mr. Lavery said: "Oddly enough I didn't set out to write religious drama and even now I am interested in various other fields. But I am drawn to the Catholic backgrounds." This attraction for religious drama, expressed for the first time in the phenomenal *First Legion*, gave impetus to the revival of the Catholic Theater Movement in America. This idea is not new. Already much has been accomplished, particularly in France, and something has been achieved in America.

Eliza Lummis organized the Catholic Theater Movement in New York twenty years ago. She visioned a Catholic playhouse on Broadway. Her venture failed to materialize. The results of the movement, the *Bulletin*, a Juvenile Play Catalogue, and the *White List* of current drama which has been published for many years, still survive. Unfortunately this activity seems a more negative than positive force. The Catholic public was content to be guided by the *White List*. There was, however, marked interest on the part of colleges, high schools, and

parish dramatic clubs, in plays of a higher literary standard.

The success of *Murder in the Cathedral*, a poetic rendering of St. Thomas à Becket, by T. S. Eliot, recently staged in New York by a Federal Theater group, proved conclusively that a Golden Day in the evolution of Catholic drama has come. Leaders of the revival naturally focused their eyes on Emmet Lavery, the outstanding Catholic dramatist who, scorning Broadway, directed 4,000 Catholic amateur groups in colleges and parishes throughout the country. He exalted his cause in the columns of *America*, rallying hundreds of delegates to the Loyola Community Theater of Chicago. There was born the first National Catholic Theater Conference, June, 1937. A second Conference at the Catholic University of America, Washington, D. C., completed the work of the first and there is now a permanent organization, Emmet Lavery heading the executive committee.

In the first official *Bulletin* of the new organization published in November, 1937, definite services of the Conference to its members and the public in general were announced. Catholic players now have access to comprehensive play lists including ever-increasing numbers of excellent plays. With practically all Catholic institutions enrolled as members of the Conference and committed to the study and development of good drama and with Catholic festivals, on the order of the Malvern festival in England, planned for various localities there will soon be scarcely a college, high school, grammar school, or parish that will not be an active member, contributing to the evolution of an artistic Catholic theater that will compel the attention of the world.



Mental Health

Mental diseases are the results of environment in early childhood and can be cured if treated early. Success of the treatment depends upon the co-operation of the teachers. I do not mean the school should supplant the home in this care of children, but the school can be a supplement of the home. The child spends most of his time in the classroom where certain habits are formed which either insure mental health or result in the loss of it. — Rev. Raphael C. McCarthy, S.J.

Criticism

Children, as well as older folk, are discouraged by criticism. They remember their past experiences, and those that have given them a feeling of happy satisfaction they like to repeat; those that have made them feel dissatisfied they avoid. So appreciation makes them willing workers and encourages them to do their best as well as to do it gladly. — Canadian Teacher.

Practical Aids for the Teacher

A Study of a Play

A School Sister of Notre Dame

The First Legion*

I. Story of the Play

Fathers Rawleigh and Fulton, two young Jesuits, are tempted to leave the Order, the first out of an imaginary love for a former sweetheart, and the second because of a frustrated music career. Father Ahern, brilliant devout priest, at the request of the Rector tries to dispel their doubts while Dr. Morell, agnostic physician, encourages them to leave.

A missionary, Father Quarterman, from India recounts from his experience the ease with which superstitious natives embrace Catholicism, especially when it appeals to their imagination. Dr. Morell visits Father Sierra, who for three years has been crippled. Shortly after this call Father Sierra totters like a ghostly apparition into the Community Room, declaring himself miraculously cured following a vision of the deceased Founder, Blessed Joseph Martin.

Fathers Rawleigh and Fulton—the faith of both strengthened by the supposed miracle—decide to remain in the society. Father Ahern alone discredits the miracle for the reason that he still has in mind Father Quarterman's account of his recent experiences in India. Suspecting Dr. Morell, he demands an explanation. Dr. Morell denies that he cured him. Father Duquesne rebukes Father Ahern for his lack of faith and requires him to prepare a brief, the miracle as evidence, to further the canonization of the Founder. Meanwhile hundreds of pilgrims come to the House as to a shrine, asking God for cures. Among them is Mary, Father Rawleigh's former sweetheart, and Jimmy Magee, nephew of Dr. Morell. Father Rawleigh's vocation is further jeopardized by Mary's arrival, but he finally conquers temptation with the help of grace.

Dr. Morell's conscience troubles him when his hopelessly crippled nephew firmly believes he will be cured. Realizing that he cannot possibly be freed of his infirmities and mindful of the shock it will be to Jimmy, Dr. Morell tells Father Ahern, under the seal of confession, that he resorted to hypnotic suggestion to cure Father Sierra. When Father Ahern pleads with him to make this known, Dr. Morell refuses. Father Ahern then determines to depart from the Order rather than prepare evidence based upon a fake miracle. He is about to go, not caring to witness Jimmy Magee's disillusionment, when Jimmy rises from his wheel chair and suddenly walks a few steps. Father Ahern, his doubts vanishing, realizes the truth of Father Duquesne's words, "The biggest miracle is faith," and he falls on his knees, asking pardon of God.

II. Special Characteristic

A poignantly touching and powerful spiritual drama, transcends in its implications the material bounds of time and space and grips one with an extraordinary intensity. The prevailing serious tone is relieved by comedy elements and a tragic end averted.

*Mr. Emmet Lavery, the author of *The First Legion*, has approved this study as "a vivid and authentic appraisal."

III. Plotting

1. How many threads, or stories, are there? The author interweaves two stories: one is the spiritual struggles of Father Ahern, the other is Father Rawleigh's and Father Fulton's struggle.

2. Are all incidents probable? Is the story easy to follow, or is it sometimes confusing? The events recorded are highly probable and could have happened in any Jesuit House in any country. The story is logically developed and motivated and therefore easy to follow.

IV. Setting

1. At what time in history are the events supposed to occur? How much time do they occupy?

The events are supposed to occur early in April. The entire action covers a period of twenty-eight days, but the events of eight are actually represented on the stage.

2. What is the locale?

The action takes place in the Jesuit House of St. Gregory, somewhere in the United States. The community room is the setting for all scenes save three: two in Father Rawleigh's and Father Fulton's rooms, and one in the confessional in the chapel.

V. Characters

1. Who is the protagonist? What characters are associated with him?

Father Ahern, dynamic, virile, and intellectual, is the central figure. With him are associated Father Rawleigh, high spirited and impetuous, and Father Fulton, aesthetic and introspective.

2. Is there another group of characters? Who is the central figure here? How are the groups connected, giving unity to the plot?

A second group consists of Father Duquesne, central figure, a man of keen insight and sympathetic understanding; Father Keene, cold and critical; Father Stuart, a puritanic novice master; Father Quarterman, "distinguished in the tradition of Newman"; Father Sierra, an ascetic and helpless cripple; Monsignor Carey, a shrewd witty little man; Dr. Morell, an aggressive, agnostic physician; Jimmy Magee, a crippled boy "with a sparkle of personality." Father Ahern and Dr. Morell connect these groups and Jimmy Magee links Father Ahern and Dr. Morell in the last scene of the play.

3. Are characters vividly drawn and sharply differentiated?

Characters are lifelike, highly individualized, and impress one as being real.

4. Are there humorous characters?

The most amusing is Monsignor Carey who dominates the scenes in which he appears, emphasizing with his humorous thrusts the traditional conflict between diocesan clergy and Jesuits and mingling with his light banter a profound mysticism. His response in Act II, Scene 2, is an excellent illustration of this: "I find that vision adds little to faith. It is much easier to believe in things you have never

seen. I find little comfort in what I touch and see—Sometimes I can hardly believe in myself."

Father Stuart, the military Scotch zealot, is humorous on account of his righteous manners and conduct—all of which make him the butt of witticisms from Dr. Morell, Father Ahern, Monsignor Carey, and others.

5. What is the main character's chief need or desire?

Father Ahern is passionately devoted to his Order. He craves great adventure, desiring nothing so much as to further the work of the "Divine Company."

6. Is his struggle against human opponents, hostile surroundings, or against his own better or worse self?

His struggle involves all these elements. He chafes under the restraints put upon him by his superiors and companions, the restrictions of the rule, and the conflict within his own soul.

7. What circumstances, people, or forces aid or oppose him in his struggles?

As a member of the Jesuit Order he has an opportunity to enjoy the high spiritual romance for which he longs. His own force of will and strength of character are of great advantage to him in his efforts to attain his desires. Father Duquesne understands his temperament and is for the most part sympathetic, although he demands strict obedience. When Father Ahern demurs about executing an order to save his companions, Fathers Rawleigh and Fulton, the rector insists upon his performing this duty. Again when he pleads to be released from acting as postulator for the cause of Blessed Joseph Martin's canonization Father Duquesne overrules his objections. On his deathbed the rector shows his paternal interest in his obstinate subject by encouraging him to pray for faith, and dies reciting an act of faith with him. Touching as it is, the death scene apparently fails to change Father Ahern's attitude toward the synthetic miracle.

Fathers Keene and Stuart are not in sympathy with him and try to influence the rector against him.

Father Quarterman is kindly disposed toward him and is instrumental in securing his appointment as head of a Jesuit house at Oxford, hoping this may help him out of his difficulties.

Father Sierra, too, is sympathetic, even though Father Ahern doubts the reality of his cure, and pleads with Father Quarterman to save him for the Society.

Fathers Rawleigh and Fulton, although they are his friends, oppose his efforts to keep them in the Order, and the heretic Dr. Morell, augments his difficulty by encouraging them to go.

Dr. Morell's confession, that he used hypnosis to cure Father Sierra brings Father Ahern's struggles to a climax. He decides to leave; he cannot endure the sight of pilgrims deceived, nor can he advocate a cause that is based on a false miracle.

8. Is the main character, or any other character, different at the end of the play from what he was at the beginning? What influences changed him, or them?

Father Rawleigh and Father Fulton are influenced by the miraculous cure of Father Sierra and decide to remain true to their vocation. Father Rawleigh's vocation is also tested

by the arrival of his former sweetheart and he is saved, partially perhaps by the arguments of Father Ahern, but mostly by a miracle of grace.

There is a great change in Jimmy Magee's attitude at the end of the play. Before his miraculous cure he wanted "all or nothing"; afterwards he was grateful for a slight improvement.

As the curtain falls Father Ahern is a changed man. While watching Jimmy take his first steps he capitulates not only because of the physical change but also because of the boy's perfect faith that he will continue to improve and his "sublime content with a hobble instead of a gallop." His doubts, ironically enough, are dispelled by another miracle which he is compelled to accept.

This change is manifest in his repetition of Father Duquesne's last words, "The biggest miracle is faith and to have faith is the miracle," and in his own words: "Peter—Peter—I never felt so insignificant in all my life—Forgive me—Forgive me—how could I have doubted Thee? My Lord—and my God!"

VI. Structure

Purpose of the scenes

ACT I

Scene 1 is preparatory, introducing Fathers Duquesne, Keene, Stuart, Quarterman, Ahern, and Dr. Morell, characterizing them and arousing our interest in Fathers Ahern, Rawleigh, and Fulton—described as dissatisfied subjects—and indicating the trend of the main action.

Scene 2 begins the main action. Father Ahern, who has been asked to save Fathers Rawleigh and Fulton for the Society, discovers the cause of their dissatisfaction and pleads with them, without success.

Scene 3 reveals still more the character of the "three musketeers," and advances both plot threads. Father Sierra's cure strengthens the convictions of Fathers Rawleigh and Fulton, and the latter, completely won over, expresses joy in a Beethoven Symphony. Father Ahern obstinately refuses to believe in the reality of the miracle.

ACT II

Scene 1 advances the main action. Hundreds of pilgrims come to the House as to a shrine. Father Ahern alone opposes their admittance; he does not want them to be deceived.

Scene 2 develops the main and subsidiary action. Father Ahern's doubts are confirmed by the strange attitude of Dr. Morell, and Father Rawleigh's vocation is endangered once more by the arrival of his former sweetheart.

Scene 3 carries forward the subordinate action. Father Ahern vainly endeavors to help Father Rawleigh make the most prudent decision about Mary.

In Scene 4 Father Ahern's position grows intolerable; he is ordered to prepare evidence, based on the dubious miracle, for the canonization of Blessed Joseph Martin; Father Rawleigh is saved through what seems to be a miracle of grace.

Scene 5 hastens the main action. Dr. Morell's revelation, under the seal of confession, brings Father Ahern's struggles to a climax.

ACT III

Scene 1 continues the action. Father Ahern plans to leave the Order rather than violate his convictions about the validity of the miracle.

Scene 2 deals with a side action, the illness and death of Father Duquesne who emphasizes the theme of the play—"The biggest miracle is faith." Father Ahern is apparently unchanged by this marvelous demonstration of faith.

Scene 3 concludes the action. Father Ahern is ready to leave when the miracle of Jimmy Magee's perfect faith finally saves him for the Order.

VII. Dialogue

The dialogue is vigorous, direct, animated, and literary in tone. Humor and wit rise out of the situation—the striking expression of the characters themselves. It abounds in passages of rare beauty and superb phrasing. Poignantly moving it rises at times to the sublime in such passages as the last speeches of Father Duquesne.

A Unit on Flags

Suitable for the Upper Elementary Grades

Sister M. Catherine, C.D.P.

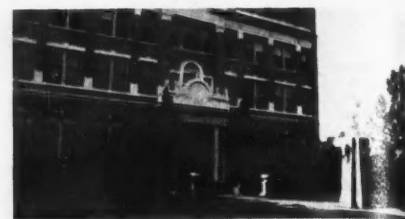
The glorious history of the American flag is the history of the nation itself, epitomizing the amazing expansion of our boundaries and the development of our national resources. It is the history of the American people, who have lifted up their banner as a guiding star around which they have kindled their fires of patriotism and united with ties of nationality.

No one who is unfamiliar with the story of Old Glory can comprehend the majesty of the history of the United States. It is a fascinating story, and provides an excellent means of vitalizing the dull spots in history presentation. In working out a unit on this subject the teacher has a splendid opportunity of instilling in her pupils a true spirit of patriotism, of promoting desirable ideals of citizenship, of developing an appreciation of what our flag really stands for, and impressing the pupils with the spirit of the American flag. James A. Moss, a member of the U. S. Flag Association, says:

American history—American achievement of the past—shows there is no emergency so great, no obstacle so big, that it cannot be triumphantly overcome by Americans who have in their souls the spirit of the American flag.¹

Here, too, is a good opportunity to cultivate a respect for the flags of foreign nations and all that they signify, as well as developing broadmindedness toward the customs and habits of aliens. Sympathy between peoples is necessary to world peace; hence teachers should feel it their duty to teach the children to be mentally polite to other nations, helping them to overcome the instinctive egotism which makes us feel that things different from our own are not as good as our own. How much trouble might not sometimes be averted in later years, if, in their incipient stage, racial prejudices and antipathies be uprooted, and desirable attitudes of friendliness and respect for the rights of people of other nations be inculcated in their stead.

¹Moss, James A., *Our Star Spangled Banner*, p. 3.



Providence Academy, Alexandria, La., the school at which the play project was conducted; "We Forty-Five," sixth and seventh grades, who carried out the project; two exhibits of the project.

Some aver that flags were divinely ordained; "that when Jehovah made His covenant with mankind that all flesh should never again be destroyed by a flood, He sealed the pledge by unfurling across the heavens the great banner of the ages—the rainbow itself."² Since that time men have lifted up standards to represent all that they hold dear. The religious teacher can well bring in here the glorious part the Cross, the bulwark and standard of the followers of Christ, has played in the history of the Church. Timely discussions may also be held on the meaning and symbolism of the Cross, and the exalted part the banner of St. George played during the Crusades.

How Our Interest in Flags Was Aroused

A bulletin from the state department of education, urging each school to set aside a day as Flag Day with an appropriate patriotic program gave rise to the question "What shall

²National Geographic Magazine, Sept., 1934, p. 339.



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of

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Photo by Gendreau

The sixth grade had just finished the study of Louisiana history, and, as a review, enthusiastically worked out "Louisiana Under Ten Flags." They thought lettering to be much more fun than writing, so their entire booklets were done in manuscript. The class booklet was made so that it might be unfolded as a frieze, the pages being attached by means of cellulose tape. Illustrations were made attractive by covering them with cellophane.

An activity which was most enjoyable was the collection of poems about the American flag. Old Glory has been called a "floating piece of poetry"; certainly it has been the inspiration of many of our best poets. A remarkable number of poems was collected. These were studied, and a choice number were memorized. All of them were later compiled into a class anthology. After doing this, the pupils were eager to try their ability to compose original poems. Everyone tried, and everyone submitted a poem; several wrote three or four. Below is a poem composed by a sixth-grade girl:

OUR FLAG

In her flag Japan is proud of her red dot,
And thinks it fully the best of the lot;
Guatemala of her blue and white,
And indeed it is a lovely sight;

Lithuania of her yellow, green, and red;
She would take nothing in its stead.
Egypt is proud of her color scheme—
Pretty white on a vivid green.

We'll admit these are pretty to see,
But for such ordinary people as you and me,
To no other flag could we be true
Other than our own red, white, and blue.

One group which was dramatically inclined composed a play in three acts entitled "The First Stars and Stripes." Another group composed a skit for the purpose of giving an illustrated lecture on flags. Both were dramatized at an assembly program.

During the course of our unit much interest was evidenced in learning patriotic songs. Not only did we learn them, but we composed one of our own, giving it the title "Beautiful Old Glory." It was an interesting fact to learn that the flag which inspired Francis Scott Key to compose "The Star Spangled Banner" was one of fifteen stars and fifteen stripes.

The making of posters was another interesting feature of our unit. The history of the flag, how to display Old Glory, the different kinds of flags, the Confederate flags, and the state flags furnished suggestions for some very fine posters. The stars in our banner, more effectively than anything else, tell the growth of the United States. A series of interesting posters may be made to show this development by following the outline below. Each succeeding flag with a growing number of stars should be supplemented with an outline map of the United States, having the states, corresponding with the stars in the flag, shaded.

Flag	Map
1. Thirteen stars and stripes. (1777.)	1. Thirteen original states.
2. Fifteen stars and fifteen stripes. (1795.)	2. Vermont and Kentucky added.
3. Twenty stars and thirteen stripes. (1818.)	3. Tenn., Ohio, La., Ind., Miss. added.
4. Twenty-nine stars and thirteen stripes. (Beginning of Mexican War.)	4. Ill., Ala., Maine, Mo., Ark., Mich., Fla., Tex., Iowa added.

5. Thirty-five stars and thirteen stripes. (Beginning of Civil War.)

6. Forty-five stars and thirteen stripes. (Beginning of Spanish-American War.)

7. Forty-eight stars and thirteen stripes. (Since 1912.)

5. Wis., Calif., Minn., Oreg., Kans., W. Va. added.

6. Nev., Nebr., Colo., N. D., S. D., Mont., Wash., Idaho, Wyo., Utah added.

7. Okla., N. Mex., Ariz. added.

Another instructive poster may show which star in the flag represents each particular state. The stars named for the states in the order of their admission, beginning in the upper left corner and reading from left to right, are as follows: (1) Del., (2) Pa., (3) N. J., (4) Ga., (5) Conn., (6) Mass., (7) Md., (8) S. Car., (9) N. H., (10) Va., (11) N. Y., (12) N. Car., (13) R. I. The remaining states are named in their correct order in the outline above, Vermont being 14, Kentucky, 15, etc.

The subject of flags is so vast a field that many interesting topics naturally arose for discussion. Outstanding among these were discussions on the motto "For God and Country," Franklin Lane's famous address "The Makers of the Flag," "Why did not the rattlesnake, which was such a popular American emblem during the Revolution, become our national emblem?" and *The Man Without a Country*.

Increased interest in the heroes of American history was a natural outcome of the unit. Famous men were seen in a new light, our knowledge of them was broadened, and our appreciation for what they did to develop the nation was increased. Especially was our interest turned toward Washington, Benjamin Franklin, Commodore John Perry, and John Paul Jones.

The best original work including the poems, the play, the skit, and the song comprised the content for a special class booklet, effectively decorated with various patriotic designs spattered on construction paper. Pictures for the exhibit which had been taken of the various groups who worked out different phases of the unit were mounted on a piece of beaverboard which had been cut in the form of an arch and painted. On this the pupils lettered a brief summary of the unit as well as explanations to the pictures. The miniature foreign flags which had been glued to tiny wooden applicators had a very pleasing border effect around the top of the arch.

Culmination of the Activity

At the end of our unit we presented a program for the benefit of the children of other classrooms who had evidenced much interest in our project. The main features of the program were the play "The First Stars and Stripes," our song "Beautiful Old Glory," the original skit, "Louise's Pet Hobby," and an exhibit of the work we had done.

Other Suggested Activities

Although the approaching close of school precluded additional activities, for the benefit of the reader the following items are suggested:

1. Make lantern slides depicting the development of the American flag. (An excellent article on the making of slides may be found in the January, 1933, issue of *THE CATHOLIC SCHOOL JOURNAL*.)

2. Write to the Chamber of Commerce of each state capital to obtain information about state flags.

3. Make a picture show on brown wrapping paper portraying the history of the United States flag.

4. On a flat map of the world place miniature flags in their respective locations.

5. Write for information about flags to: U. S. Flag Association, Washington, D. C. Department of the Navy, Washington, D. C.

6. Ask a member of the American Legion to give a talk on how to respect Old Glory.

7. Make flash cards for drill on the most important flags.

8. Make, for the classroom file, illustrated reference cards, one set portraying flags famous in American history and another set illustrating the flags of foreign nations.

Poems on the American Flag

The following bibliography of poems on the American Flag was compiled by the sixth- and seventh-grade class:

Aimee, K., *The Flag*.
Banks, Martha B., *Flag Day*.
Bennett, Harry Holcomb, *The Flag Goes By*.
Boker, George, *End of the War Against the Union and the Flag*.

Bristow, Pierson H., *Flag of the World*.
Follows the Banner; Pat's Opinion of the Flag; The Ensign.

Bush, Bertha, *Our Flag*.
Brooks, F. E., *The Stars and Stripes; Freedom*.
Carey, Phoebe, *The Flag*.

Carrington, Henry B., *Washington and the Flag*.

Curtis, G. W., *The American Flag*.
Daly, John J., *A Toast to the Flag*.

Dingman, W. B., *Three Cheers for the Flag*.
Drake, Joseph Rodman, *The American Flag*.
Ellis, Kate B., *The Red, White and Blue*.

Emerson, Ralph W., *The Concord Hymn*.
Flash, Harry Lyndon, *The Flag*.
Galloway, Julia R., *The Call to the Colors*.

Gilman, Caroline, *The American Flag*.
Grimshaw, Edith W., *The Stars in Our Flag*.
Guest, Edgar A., *The Boy and the Flag*.

Harbaugh, Thomas C., *The Banner Betsy Made*.
Hall, J. Lincoln, *Here Comes the Flag*.

Hanna, John, *We'll Never Let the Old Flag Fall*.
Harwood, Charles W., *The Color Guard*.

H. F. A., *Liberty and Union*.
Heath, Gertrude E., *The Flag*.
Higginson, Ella, *Our Flag*.

Hill, Reverend Thomas, *The Flag*.
Holmes, Oliver Wendell, *Liberty and Union*.
Hood, J. J., *Freedom's Flag*.

Howland, Beth, *What Our Flag Means*.
Hughes, Jennie N., *Our Nation's Emblem*.
Irving, Minna, *Betsy's Battle Flag*.

Ives, Hallie, *The Makers of Our Flag*.
Key, Francis Scott, *Star Spangled Banner*.
Le Roy, Harriet C., *Flag Above the School-house Door*.

Long, John D., *The Flag*.
Longfellow, Henry W., *The Flag*.
Lozier, Chaplain, *Our Flag Advancing*.

Lyon, Julia M., *Vision of the Flag*.
Macarthy, Harry, *Bonnie Blue Flag*.
Macy, J. C., *Our Flag*.

McCarthy, Dennis A., *A Song for the Flag*.
McIntyre, Bishop Robert, *The Soul of Old Glory*.

Marshall, Angie, *Our Flag*.
Menders, Edith P., *The Message of Our Flag*.
Millard, Harrison, *Flag of the Brave*.

Miles, C. Austin, *I Salute Thee, Old Glory*.
Montgomery, James, *Our Flag*.
Morris, George P., *Flag of Our Union Forever*.

Mayo, George M., *Sons of the Flag*.
Nason, Emma H., *The Making of the Flag*.
Nesbit, Wilbur, *Your Flag and My Flag*.

Packard, George F., *Shine On, O Flag*.
Proctor, Edna, *Our Flag*.
Redington, J. C., *God Bless Our Flag*.

Reid, T. Buchanan, *Flag of the Constellation*.
Riley, James Whitcomb, *The Flag; The Name of Old Glory; Silent Victors*.

Richards, Laura E., *Our Colors*.

Root, George F., *Lay Me Down and Save the Flag.*

Ryan, Abram J., *The Conquered Banner.*

Sears, Clara E., *Unfurling of the Flag.*

Shaw, David T., *The Red, White and Blue.*

Smith, Eleanor, *Flag Song.*

Sousa, John Philip, *The Stars and Stripes Forever.*

Spofford, Harriet P., *Old Glory.*

Stanton, Frank L., *Under the Flag.*

Sterling, Lettie, *For Flag Day, June 14.*

Stryker, M. Woolsey, *Song of the Flag.*

Taylor, Benjamin F., *God Bless Our Stars Forever.*

Tilden, W. P., *The Flag.*

Van Dyke, *The Flag.*

Wallis, W. R., *U. S. National Anthem.*

Walsh, W. H., *The Message of the Flag.*

Ward, Lydia A., *Song for Flag Day.*

Ward, Pauline M., *Our Flag.*

Whitmarsh, A. N., *Our First Flag.*

Wilhelm, Carl, *Our Flag.*

Wood, W. S., *Old Glory.*

Worrell, Edna R., *The Stars of the Flag.*

Wright, Mabel O., *Hymn of the Flag.*

Wynne, Annette, *Flag, Our Flag.*

Blackboard Lettering

In these days of freedom in art work a lettering exercise will act as a suitable corrective for any bias on the side of carelessness. Lettering should never be careless; good shapes should always be strived after and badly executed work should never be tolerated. The shapes of individual letters will vary considerably even among first-class letter cutters and designers, but always will there be present that good taste of form and proportion.

A Good Alphabet

The best course for teachers to adopt is to select a good alphabet and adhere to it as exactly as possible. A simple sans-serif alphabet based on the Trajan forms will possibly be the best selection, though of course there are many other excellent alphabets.

Draw on a board a series of horizontal and vertical lines forming a number of squares which are subdivided into sixteen, having four cross lines in each direction. Sharpen the chalk to a chisel point by cutting the chalk *backwards* down the chalk, in the opposite manner to which a pencil is sharpened. Now draw carefully a few letters and have the children copy them on to squared paper. All the letters which fill a square can be treated first, then the "half-square" letters, and so on.

Broad Pen Lettering

This can be imitated well on the blackboard by cutting a short length of chalk and using this sideways as shown, keeping the slope of the chalk constantly at the same angle as in broad pen lettering. Here are shown a few letters of this type. The forms can be used with or without serifs.

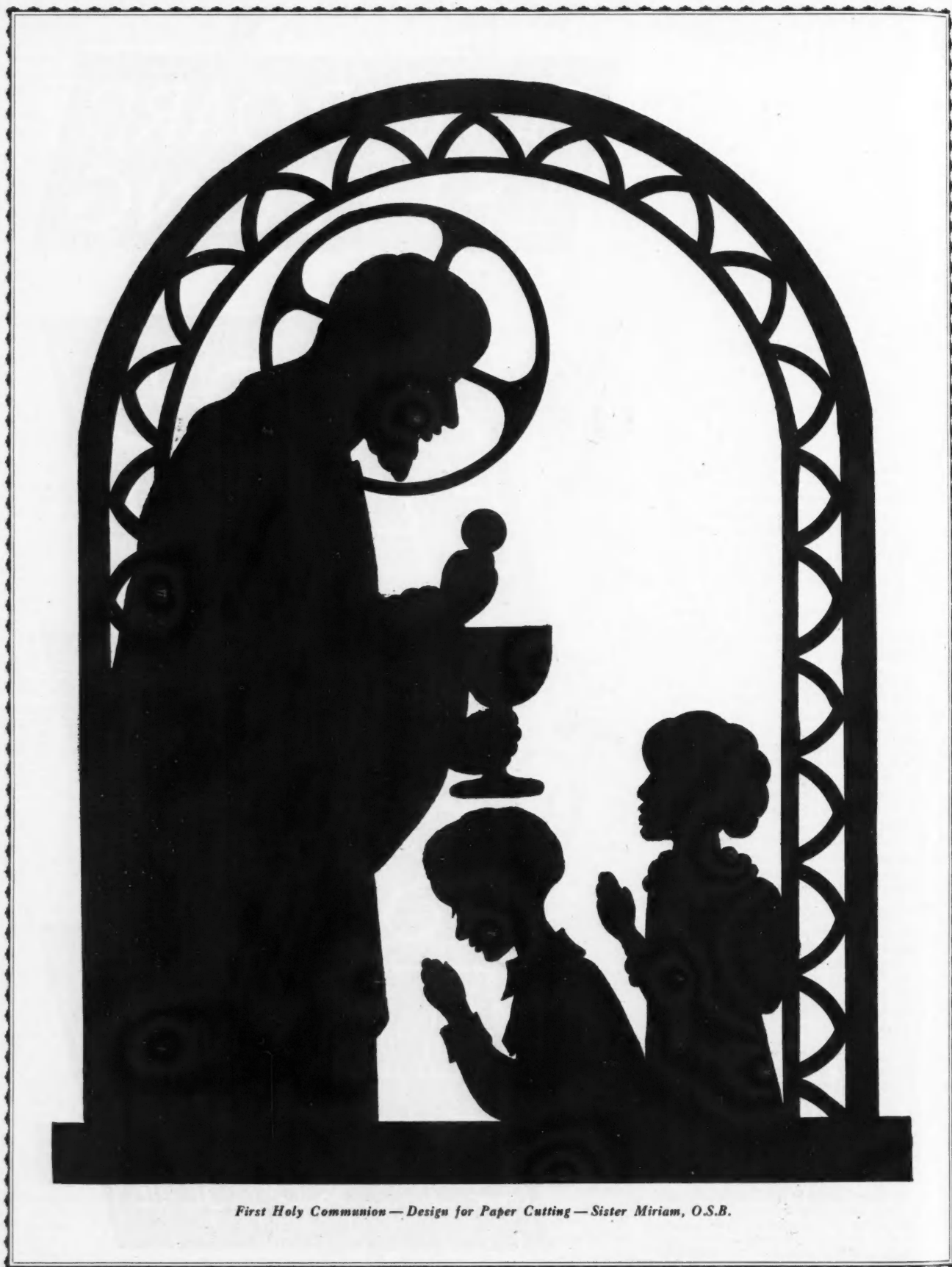
Double Lettering

Another variety of blackboard letter is shown in the third drawing. Two chalks are tied together with a spacing piece between (see diagram). Keep the chalk at a constant angle in this example also.

—*Teachers World* (London)

Textbooks are advisable only for advanced students. They are predigested reading with all process of interpretation, analysis, and understanding done for one. The classics give the young minds necessary exercise. —*Dr. Mortimer J. Adler.*





First Holy Communion — Design for Paper Cutting — Sister Miriam, O.S.B.

A Day in June

A Playlet for Grade Children

Sister M. Genoveva, C.S.C.

The Characters

Queen Dewdrop, Fairy Dawn, Fairy Noon, Queen Night, Fiddlemee (a poet), Robin Goodfellow (a brownie), Washwoman, Sunbeams, Dewdrops, Children, Industry, Charity, Reverence, Manliness, Sympathy, Mischief.

The Music

Songs, "June" in *Intermediate Song Reader*, New Educational Music Course, Ginn and Co., or "Vacation Song" in *Churchill-Grindell Song Book*, No. IV, Churchill-Grindell Co., and "Night" in *Intermediate Song Reader*, or *Junior Song Book*, New Educational Music Course, Ginn and Co. Substitutes may be made.

[*Music. Dim light just before dawn. Dance of the Dewdrops (little girls) dressed in silver, or white with tinsel here and there. The dance ends.*]

QUEEN DEWDROP (An older girl):

Come pretty Dewdrops, tell me dears
In your hearts are there no fears?
Soon Dawn will come, the sun will rise,
We may be taken by surprise.
What will you do when the sun comes up?

1ST DEWDROP:

O, I shall hide in a buttercup.

2ND DEWDROP:

And I in the heart of a violet blue.
Little sister, what will you do?

3RD DEWDROP:

O, I shall seek a shady nook
Down near the bank of the silver brook.

4TH DEWDROP:

And I in a little maiden's hair
Shall very softly nestle there.

QUEEN DEWDROP:

Sweet little sisters, when Sunbeams come,
Let us go with them, every one,
For though you hide in a maiden's hair
A sunbeam will surely find you there;
And if you lie in a violet blue,
I know a Sunbeam will find you too:
Or even down near the shady brook
Some straying beam is sure to look.
And if you hide in a buttercup
The sun will quickly take you up.
So let us go with them up to the sky
Where on some fleecy cloud we'll lie,
Dreaming dreams till the close of day;
Then when the sunbeams go away
We will return to earth again.

DEWDROPS:

Ah, dearest Queen, your thought is best;
All day on a fleecy cloud we'll rest.

[*Enter Fairy Dawn, dressed in many colors and with filmy scarfs, accompanied by Sunbeams (small children dressed in yellow). The Dewdrops speak a welcome to the Sunbeams.*]

DEWDROPS:

Welcome pretty Sunbeams bright,
That come when morning dawns.
You bring the world its glad some light;
We bring the coolness of the night.

Farewell, dear world, a little while;
We will come back at eve,
And in our place till close of day
These pretty sunbeams we leave.

[*Dewdrops dance out. Sunbeams follow to side of stage.*]

DAWN FAIRY:

Come pretty sunbeams, the day has begun;
'Ere night there are many good deeds to be done.

Now while the day is fresh and new,
Tell me what each one would like to do.

1ST SUNBEAM:

Dear Fairy Dawn, it pleases me best
To warm wee birdlings in their nest.

2ND SUNBEAM:

O let me dance on the rippling brook,
And turn it to silver wherever I look.

3RD SUNBEAM:

Please let me wake the butterflies
Where each in his pretty chrysalid lies.

4TH SUNBEAM:

And I shall help the trees and flowers
Through all the sunny June day hours.

5TH SUNBEAM:

I like to flash from a looking glass
Some naughty boy plays with during class.

DAWN FAIRY:

O mischievous Sunbeam, shame on you.
Let us find something more helpful to do.
How would you like, with your shining beams
To waken the children from their dreams?

6TH SUNBEAM:

O please let the three of us go together;
It is time they were up this lovely weather.

5TH SUNBEAM:

Yes, yes, we will have them here in a minute;
I think there will be a little fun in it.

DAWN FAIRY:

Very well, pretty Sunbeams. Now scamper away,
And meet here again at the close of day.

[*Enter Fiddlemee, a poet, singing or reciting the following. The Dawn Fairy may join in the second stanza. At close of song, or before, children enter showing admiration for the Dawn Fairy. Fiddlemee addresses to them Carlyle's poem. Song: "June."*]

From each rose and fern and daisy
From each dewdrop sparkling clear
Comes a voice this summer morning
Bringing music to my ear.

"Come," it says, "The winter's over,
And the summer's come at last,
O be merry in the sunshine,
Happy June will soon be past."

Green the grass on ev'ry hillside.
Brooks are laughing, skies are blue,
Children, come, when birds are singing
Mother Nature calls for you.

FIDDLEMEE:

Lo here hath been dawning
Another blue day;
Think, wilt thou let it
Slip useless away?

Out of Eternity
This new day is born
Into eternity
At night 'twill return.

Behold it afore time
No eye ever did;
So soon it forever
From all eyes is hid.

Here hath been dawning
Another blue day
Think, wilt thou let it
Slip useless away?
— Carlyle.

1ST CHILD:

O lovely Dawn Fairy, we'll listen to you.
Just tell us: What would you have us do?

DAWN FAIRY:

Dear children, I'm sure each one can find
Some deed to do that is sweet and kind.

2ND CHILD:

There's not in the wide world a reason why
We can't succeed if we but try.

DAWN FAIRY:

Then meet here again when day is done
And tell what has happened, every one.

CHILDREN:

We will, bright fairy. We love you well.
We'll try to have something good to tell.
[*Children dance and then leave. Soft music while Fiddlemee recites:*]

And what is so rare as a day in June?
Then, if ever, come perfect days;
Then Heaven tries earth if it be in tune,
And over it softly her warm ear lays;
Whether we look or whether we listen,
We hear life murmur, or see it glisten;
Every clod feels a stir of might,
An instinct within it that reaches and
towers,
And, groping blindly above it for light,
Climbs to a soul in grass and flowers;
The flush of life may well be seen
Thrilling back over hills and valleys;
The cowslip startles in meadows green,
The buttercup catches the sun in its chalice,
And there's never a leaf nor a blade too mean

To be some happy creature's palace;
The little bird sits at his door in the sun,
Atilt like a blossom among the leaves,
And lets his illumined being o'errun
With the deluge of summer it receives;
His mate feels the eggs beneath her wings,
And the heart in her dumb breast flutters
and sings;

He sings to the wide world and she to her nest —
In the nice ear of Nature, which song is the best?

— James Russell Lowell

[*Enter a woman drawing a cart with a basket of washing on it. Robin Goodfellow, or Puck slips from behind a tree and pushes the basket off each time the woman replaces it. Puck is a mischievous Brownie.*]

FIDDLEMEE:

O my, O my, what have we here?
That mischief, Puck, I greatly fear.

WASHWOMAN:

Dear me, dear me, that sun is hot,
And I shall be late, like as not.
An hour and a half I have been on my way
But luck is against me entirely today.
I'm weary from washing, and dragging the cart.

And the basket has fallen ten times since the start.

[*Enter several children.*]

1ST BOY:

You seem to have trouble; just let us help you.

For one it is hard; it's easy for two.

2ND BOY:

I know where you're going. It's just half a mile.

Just sit here and rest; we'll be gone a short while.

[*One boy draws cart; the other holds the basket on.*]

WASHWOMAN:

God bless each rosy little lad!
 Yet seeing them makes my heart sad
 When I think of my own poor crippled one
 Who never sees the bright warm sun,
 But sits in his cheerless room alone
 All through the day while I am gone.
[Enter children pushing a wheel chair with the little invalid in it.]

BOY IN CHAIR:

O mother, mother, look at me.
 I never thought that this could be.
 I have seen the flowers, the birds, and the bees,
 And the brook, and the little brown squirrels
 in the trees.

WASHWOMAN:

Ah, little son, it does surely seem
 As if I am walking in a dream.

BOY (laughing):

No, mother dear, it is all quite true
 As this little girl will explain to you.

1ST GIRL:

A sunbeam peeped through the window pane
 And when she came back to us again
 She told us of this little boy,
 Who didn't seem to have much joy.

2ND GIRL:

And since it was such lovely weather,
 We put our pennies all together,
 And mother helped us get this chair
 So now he can ride most anywhere.

WOMAN:

I shall never believe though I'm often told
 That there are no longer hearts of gold.

FIDDLEMEE:

"He who gives a child a treat
 Makes joybells ring in heaven's street."
 — Masefield.

[Robin Goodfellow putting a stone under the wheel, laughs as the children wonder why they cannot move the chair.]

3RD GIRL:

O there is Robin Goodfellow again.
 Does he ever behave? When? O when?

4TH GIRL:

Robin, Robin, run off and stay;
 We like you better far away.
[Children go off pushing the wheel chair. Another group enters jumping rope, etc. In a few minutes Fairy Noon enters. Fairy Noon is an older girl dressed in bright orange color with spangles, etc.]

1ST CHILD:

Can anyone tell us what time it may be?
 When we passed the town clock we forgot
 to see.

2ND CHILD:

I know. It is twelve, for here comes Noon.
 I didn't expect to see her so soon.

FAIRY NOON:

Yes, children, hours will always quickly pass
 For every little lad and lass
 Who spends the time as you have done
 In being helpful, everyone.
 Now sit and rest, my dears, please do,
 And I shall dance awhile for you.
[Fairy Noon dances. When she finishes, Jane enters crying.]

3RD CHILD:

Here comes Jane, O will you stay?
 We've waited for you this whole day.

4TH CHILD:

But Jane is crying. Can't you see?
 O Jane, what can the matter be?

JANE:

I'ts just because I want to play with you,
 But I must dust, and then wash dishes, too.

PUCK:

Boo! Hoo! Boo! Hoo! She'll never get
 through
 With all the work she has to do. Boo!

Hoo-o-o.

1ST CHILD:

O come! Let's help her if we can.
 Let's try to think of some good plan.

PUCK:

I shouldn't bother very much
 Making clever plans and such.
 Try to spare your poor old head.
 Why not help poor Jane instead?

5TH CHILD:

Well, well, well, well, upon my word!
 Could that be Robin I just heard?

6TH CHILD:

It was, it was, and a good suggestion,
 One that we won't stop to question.

2ND CHILD:

Yes, his thought is very nice
 We'll all be finished in a trice.

FIDDLEMEE:

"Do you wish the world were happy?
 Then remember day by day
 Just to scatter seeds of kindness
 As you pass along the way."
[Children run off in the direction that Jane has gone.]

FIDDLEMEE:

And so it is that each day goes
 As this one slowly drawing to a close.
 And I have lingered the whole day through,
 But afterward I have my work to do.
 Now into my thoughts there come these lines:

"Count that day lost
 Whose low descending sun
 Sees by thy hand
 No worthy action done."

Mine is not lost though I have lingered long
 For I shall weave each golden minute into
 song;
 The kindly deeds that have been mine to see
 I shall distill to honeyed sweetness like the
 bee.

[Exit Fiddlemee. Enter Queen Night dressed in black with stars, moon, etc.]

QUEEN NIGHT:

My sister Dawn has sent me here
 To meet some children whom she found
 dear,
 For gently now the Dawn's soft eyelids
 close.
 Before another day begins, she needs must
 seek repose.

[Enter children each accompanied by another child representing some good quality. They are dressed as in the Morality Plays.]

1ST CHILD:

O where is the lovely Fairy Dawn?
 Where has she gone, where has she gone?

QUEEN NIGHT:

My sister has sent a message to you.
 In her place will I not do?
 I shall tell her all that you say
 As soon as I see her at break of day.

2ND CHILD:

Each one of us tried to do some good deed,
 To help someone whom we found in need.

QUEEN NIGHT:

Come closer, children, every one,
 And let us hear what each has done.

1ST CHILD:

Not a single task today did I shirk,
 And truly I'm not very fond of work.

QUEEN NIGHT:

And who is this little lad with you?
 Was he helping you all day, too?

1ST CHILD:

He says his name is "Industry,"
 And from now on he will stay with me.

2ND CHILD:

We took a sick boy in a big wheel chair
 So he could enjoy the warm June air.

QUEEN NIGHT:

And who is the lovely maiden with you?
 Was she helping to push the wheel chair,
 too?

3RD CHILD:

No, but she walked with us quietly.
 She says her name is "Charity."

4TH CHILD:

We helped an old lady cross the street;
 She kissed my cheek, and called me sweet.

QUEEN NIGHT:

And you, my dears, have a comrade, too.
 In crossing the street, was she with you?

4TH CHILD:

When to the other side we came,
 She joined us. "Reverence" is her name.

5TH CHILD:

We helped a lady draw a cart;
 She blessed us both with all her heart.

QUEEN NIGHT:

And this other lad who stands with you.
 Was he helping to draw the wash cart, too?

5TH CHILD:

You'll think his name quite odd, I guess.
 He told us it is "Manliness."

6TH CHILD:

Today my mother's heart was very sad;
 I did my best to make her glad.
 She told me near the close of day
 How much I helped her in a quiet way.
 When I came out a while ago,
 I met this maiden whom I did not know.
 She spoke but little walking here with me.
 She only said her name was "Sympathy."
[Enter boy crying very loudly.]

PUCK:

O my! O my! Who is this lad?
 Good gracious, but he's feeling bad.

BOY:

I never knew a day so long.
 Most everything I did was wrong.
[Puck, pointing to boy's companion.]
 And who is this pretty fellow,
 All dressed up in red and yellow?

BOY (crying):

I don't know, and I can't see
 Why he's always following me.

PUCK:

Why Sonnie, he's my pretty cousin,
 Worth a whole round baker's dozen.
 "Mischief" is this laddie's name.
 For trouble he is always game.

BOY:

Yes, I know that very well,
 But how I wish that you would tell,
 If, with me, I must always take him,
 For I'm anxious now to shake him.

PUCK:

Yes, he is a tiresome boy
 Once he finds he can annoy,
 But we sort of like each other,
 Fact is, he's my younger brother.

BOY:

To him I'll gladly say good-by
 And tomorrow I shall try
 To find a better friend.

QUEEN NIGHT:

Children dear, I have no doubt
 That each one for himself found out
 That he is happiest and most blest
 Who through the day has done his best.
 Whoever makes a sad heart lighter
 Will always find his own life brighter.
 But now it's time you were in bed.
 I shall remember all you said,
 And tell my sister, Dawn, at break of day.
 Let's sing one little song before you go
 away.

[They all sing, "Night," or any other bedtime song.]

Curtain

Radio in the Classroom

Sister Anne Catherine, C.S.J.

THE field of radio as it concerns the teacher of today has at least three important divisions: the preparation of actual broadcasts, the use in the classroom of the educational broadcast, and the guidance of students in the leisure-time use of radio listening. This paper shall confine itself to discussing briefly the radio program as a part of the classroom procedure, especially the benefits to be had from such utilization of radio and the conditions under which the best results may be obtained from it, and then it shall indicate the sources from which fuller information on these points may be obtained.

Objections to the employment of radio in the classroom are becoming less and less frequent as programs and methods of integrating them with the work of the curriculum are becoming less a matter of experiment. When printed material was first available to the educators of the fifteenth and sixteenth centuries, the more conservative of them were loath to accept this boon for the reason that to do so called for so much change in educational procedures. It was certainly to be expected that when so new and extraordinary a creature as broadcasting thrust its head into the classroom window, teachers would be hesitant about making so much readjustment of their habits as this intruding stranger seemed to demand.

A New Educational Tool

Now, however, radio is recognized by educators more or less generally for what it is, a new medium for the presentation of ideas, and consequently it is being welcomed as bringing freshness, variety, interest, and enrichment to the classroom day.

The benefits thus bestowed by radio are numerous, and they are being discussed in a rapidly growing body of professional literature which is pointed so practically and procured so easily that the teachers' collection of every school library, however modest, can be amply supplied with it. Much of the most helpful of this material is in periodical and pamphlet form, and is distributed free or at a nominal cost.

The school broadcast is in no sense intended to displace the classroom instructor. It is simply supplementary material which must be vitalized and developed by a living personality, the teacher. It gives agreeable exercise for learning by the auditory route, and one of its permanent contributions to the education of the child is that it cultivates the listening function.

Again, the teacher who employs radio as a classroom tool is putting into service something which is a large part of the experience of every child of today in his life away from school. Scientific surveys have shown about two hours a day to be spent by the average child at the receiving set, and that largely without any guidance from his elders. While this fact is pertinent in another division of the subject of education by radio, that is, the improvement of the leisure-time use of the medium (a topic which may be treated in a later paper) it is well to remark here that listening in school under guidance will have at least an indirect effect on the child's power of selection.

Much like the school library, on the whole, is radio listening, for in both grade and high school it functions as a supplementary aid,

EDITOR'S NOTE. We are glad to publish this article on "Radio in the Classroom" because we need to give more thought and planning to the use of this great new aid to education. We shall try in various articles to cover the three aspects of the subject which Sister Anne Catherine indicates in her first paragraph.

stimulating, enriching, and completing the instruction of the teacher. The majority of subjects taught on these levels can be enhanced by radio presentations. The order in which the subjects may be ranked as lending themselves to this purpose is somewhat as follows: current events; geography; nature study; social studies, including religion; music; health; literature; science; mathematics; and foreign languages.

Planning Radio Education

A consideration in connection with radio in the classroom on which too great emphasis cannot possibly be laid is this: Programs should not be used for mere listening, or for random entertainment, or be of a type only loosely connected with the work of the class. The radio experience must be integrated with the other instruction in the subject. In the first place, such programs should be chosen as will more or less directly contribute to the attainment of the objectives of the class. In the second place, the programs should be used for what they are, not as text materials but as source materials. This means that the teacher has the duty of relating them to the total learning experience.

To accomplish this end most efficaciously, the program should be preceded by certain preparatory activities on the part of the students, differing for the subject taught and the type of program, but always giving definite purposes for listening. Next, during the broadcast there should be activity—notetaking, perhaps; or a more specific activity, motor or visual, called for by the broadcast; or even quiet listening with the objectives given beforehand kept in mind. The third stage in the efficient use of a radio program is the treatment of the program after it is over, either immediately, which is usually desirable, or at a later time. Discussion, analysis, comparison of reactions, testing, or some other activity should follow. In short, learning from radio is to be achieved in much the same manner as is learning from visual aids, reading, or other subsidiary material.

Programs constructed to be integrated thus with the work of the classroom are now available from many sources, and in most instances bulletins or sheets of various kinds are supplied in advance that teacher and pupil may be prepared to participate in the lesson with the maximum of benefit. The American School of the Air is the most widely available, being heard over most of the stations of the Columbia Broadcasting System; its booklet is to be had free from the headquarters, 485 Madison Avenue, New York. The National Broadcasting Company sends out over most of its stations the Damosch series in musical appreciation for four

different grades of pupils; teaching aids to accompany this course are obtainable from Radio City, New York. Less widely available, but varied and well planned are the school programs of the Nation's School of the Air (which publishes the *Announcements* to be had from Station WLW, Cincinnati); the Wisconsin School of the Air (with course outlines to be got from Station WHA, Madison); the Rochester School of the Air, and others.

School systems throughout the country are providing over local stations classroom programs which can be found listed in local papers and other usual guides. In this group come the few programs of religious instruction designed for regular listening in Catholic schools, notable among them being the broadcasts in Christian Doctrine given by Rev. Don Hughes in Tucson, Ariz., for the children of that diocese.

Still other programs in good numbers there are which though not planned especially for formal educational use can be drawn into the class circle, particularly for social studies. Useful in uncovering such offerings are such publications as the *Educational Bulletin* of the National Broadcasting Company; an expertly compiled sheet from the Bureau of Educational Research, Ohio State University, Columbus, called the *Ohio Radio Announcer*; the new educational section of the *Radio Guide*; and various lists distributed by educational and cultural agencies for their regions.

Literature for the Teacher

As to the professional literature in which the topics sketched so briefly here are presented in detail, especially valuable is *Education by Radio: A Proposed Syllabus for a Teacher Training Course* (1937) prepared for the National Committee on Education by Radio. It is a foundation for courses for teachers and has a rich bibliography. *Education by Radio*, a small paper sent free each month by this same committee (addressed at One Madison Avenue, New York), likewise gives varied and helpful information. *The News Letter* of the Bureau of Educational Research of the University of Ohio records important developments in the field of education as served by not only the radio, but also the press and the motion picture. The same bureau publishes at intervals *Radio Bulletins*, which represent the results of its surveys and experiments; uncommonly useful are many of these, such as *Radio as an Aid to Teaching*, by I. Keith Tyler and R. R. Lowdermilk. Also from this source can be obtained such booklets as *The Use of Radio in the Classroom*, *Radio in the Elementary School*, and *Radio in the High School*, reprints of articles of Dr. Tyler, of the Radio Division of the bureau, who has lately been made director of a five-year study of the possibilities of broadcasting for schools, a project sponsored by the Federal Radio Education Commission.

From the National Congress of Parents and Teachers, 1201-16th Street, N.W., Washington, D. C., serviceable material is mailed *gratis* to teachers. Finally, from the government copious material in printed and stencilled form may be procured by applying to the Office of Education, Department of the Interior, Washington. A wide range of subjects is handled in these government publications, from the technical details of the installation of sound systems through practically all the professional aspects of radio, with no small attention given to the educa-

tional programs being developed under the auspices of the Office of Education.

A final word is in order to those teachers and administrators of our schools who consider that instruction by radio must wait for the installation of expensive sound systems.

Quite satisfactory results are being obtained in classrooms utilizing small receiving sets, and authorities on education by radio are not slow to recommend such sets even as being preferable under some conditions to elaborate control systems.

Conventional Designs

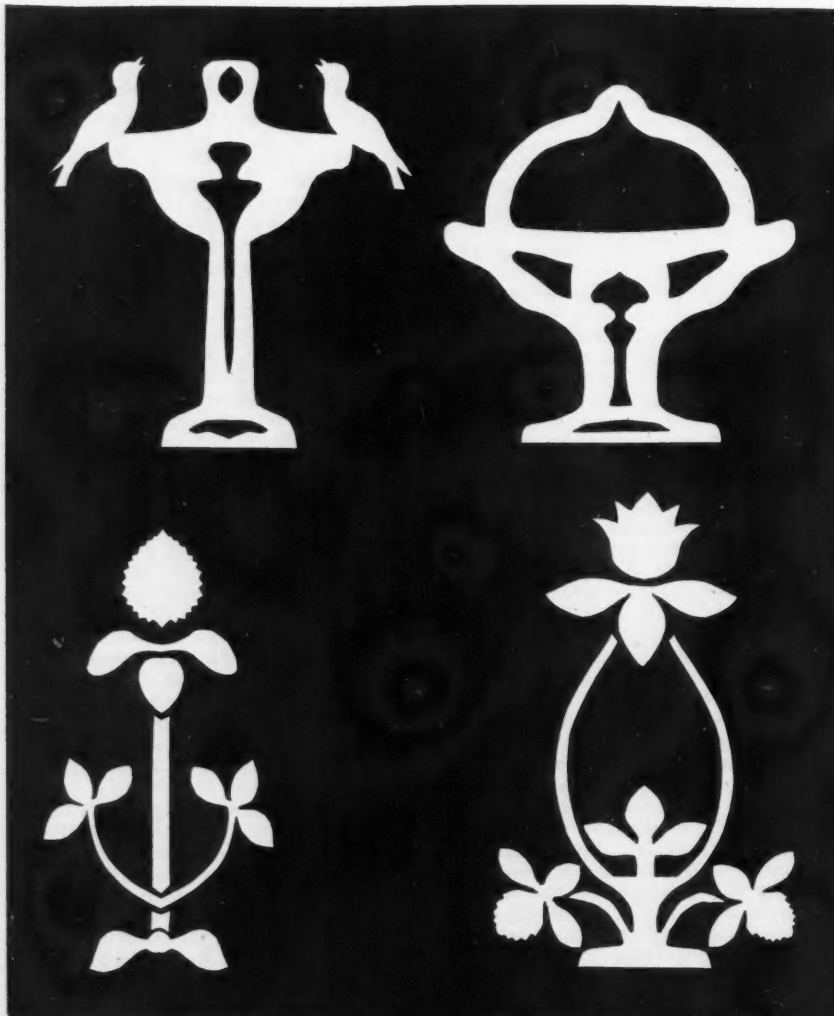
Sister M. Clotildis, O.S.F.

Directions

These conventional designs have been made large enough to be used for booklets, programs, and invitations. The motifs were designed from realistic drawings of the clover, the bird bath, and the flower basket. In order to apply the forms to booklets, have the pupils use oblong, square, or round pieces of paper, as needed; fold the paper in various ways and cut the stencil design on the fold. It is very practical to encourage the pupils to make original designs from realistic drawings.

This method of procedure makes the work

interesting, and teaches our pupils to do their own thinking. Thus the drawing period can be made enjoyable and really worth while. Children are delighted when they notice the great variety produced by their efforts in paper cutting. We frequently hear pupils say, "I can't draw! There is no use trying." Just give Johnny some paper and scissors and he will soon change his attitude. Unconsciously, he will take a liking to art and marvel at the results. Johnny will no longer dread "the monotonous" drawing period, but he will eagerly look forward for the time when he may again prove to the world that he *can* draw.



Designs for Various Uses—Sister M. Clotildis, O.S.F.

Teaching Quotation Marks

Sister M. Bernadette, S.S.J.

Although this lesson is intended, according to its method of presentation, for fourth- or fifth-grade pupils, it may be found useful, in a somewhat modified form, for the higher ones. Ignorance concerning the use of quotation marks is a serious handicap in the composition work of the upper grades; and which one of us has not met "said" he, or similar examples of an overestimation of the word *said*.

Before beginning the lesson, write on the board such sentences as these: Mother, she has my doll cried little Anne. Why, this doll is mine argued Mary. It isn't either sobbed Anne Aunt Meg bought it for me. Children! exclaimed mother stop quarrelling at once.

Suggestive Procedure

TEACHER: Children, on the board are the names of three people who are talking. Let us name them.

CHILDREN: Anne, Mary, Aunt Meg, and the mother.

TEACHER: Anne, Mary, and the mother talked, but what did Aunt Meg do?

CHILDREN: She bought the doll.

TEACHER: Very well, we will consider only those who talked. They were?

CHILDREN: Anne, Mary, and the mother.

TEACHER: Now let us find the property of each. We will call their words their property. In the first sentence you will find the property of?

CHILDREN: Anne.

TEACHER: Correct. I wonder how many of you have seen fences built around very valuable property to protect it. Have you, Jane?

JANE: Oh, yes, Miss X.

TEACHER: Then you know just how it is done. You shall build a very straight fence around the property of Anne. Here is chalk.

The sentence then appears: [Mother, she has my doll] cried little Anne.

TEACHER: That is very good, Jane. Jack, suppose you look for the owner of the next words.

JACK: Mary.

TEACHER: Right; and now it is you who will fence in the property.

The second sentence becomes: [Why, this doll is mine] argued Mary.

Proceed with all the sentences of the paragraph in like manner until all the words spoken are "fenced off." The next day use a similar paragraph of connected thoughts. Connected ideas form much easier material for beginners.

After a week of "fencing," repeat the first paragraph, boxing all words as before. Then:

TEACHER: Now children, we are going to improve on the property of those people. You know that fences are quite out of date; besides, they hide parts of the property. I am going to remove the fence (*erasing box while talking*) and plant a few trees here and there.

In the meantime, "Mother, she has my doll cried little Anne," becomes: "Mother, she has my doll," cried little Anne. Continue to do a few sentences slowly and carefully, showing just how the "trees" are planted, two on an outside end, and three on the inside end of the property. When clear, let individuals take away the "fences" and plant "trees" in two or three paragraphs. Leave the finished work on the board. The task completed, assign the names of the different persons in them to members of the class. They pretend that they

are the people speaking, make the words their own, and get the idea clinched, *that it is the words of the person that must be enclosed in quotation marks.*

When teaching the use of quotation marks in conversation, one should avoid the use of "said" as much as possible; giving preference to such words as: cried, screamed, retorted, replied, responded, argued, whined, wailed, pleaded, sobbed, etc. When the parts of "say" are used of necessity, give the word as little prominence as you can. Sometimes it is only a repetition, or a pronounced bringing out of the word which means "to speak" that gives rise to the innumerable difficulties in the mastering of quotation marks, which it may require much labor and time to eradicate.

Helps in High-School Religion

In a unit in religion in a high-school class, having spent several lessons on sin in general, the malice and effects of mortal sin, venial sin and its effects, the necessity of avoiding venial sin, the following exercise was assigned and proved very helpful in bringing out points that pupils had not properly grasped, so adjustments could be promptly made.

Exercise:

A father might forbid certain things to his child under penalty of disownment or disinheritance and might forbid other less serious things under less serious penalties. A child who avoided the very serious things but did the other things would be making the following mistakes:

- He is ungrateful; he returns evil for good.
- He renders himself unworthy of future favors.
- He disregards the advice of a wise parent and may expect to find himself in trouble.
- He gives bad example to the other children.
- He has a wrong attitude, and before long may offend in some more serious matter.
- He causes his parents to suffer.
- He must expect some punishments, though not perhaps an extremely severe one.

Discuss the extent to which similar result follow when one is careless about venial sin. — *Sister Mary Aquinas, R.S.M.*

Preparing to Answer the Questions That Disturb Those Outside the Church

In order that the boys and girls before leaving school might become familiar with the best sources of information on questions of Catholic doctrine, frequently misinterpreted by even well-meaning people outside the Church, one of these questions is given two weeks in advance, and the pupil is expected to secure material and condense it to a two-minute talk, which is given before the student body at morning assembly. After the talk any pupil may ask the speaker any point that he does not understand. If the question raised cannot be answered by the speaker, and it is considered important enough it is assigned to someone for another day. However, most of the time the speaker is well able to answer any question asked on the subject he has been discussing, and if not, and it is above him, the pastor answers the question for him. It is surprising the interest shown by both the speaker and the classes listening. The pupil who has the assignment is advised where to look for material, when the assignment is made, and after applying himself (or herself,

as the case may be), he is given help in condensing material. The work is assigned only to seniors and every member of the class gets an assignment some time in the year. Such topics as: The virgin birth of Christ, the Immaculate Conception, The need of confession, in the sacrament of Penance; use of Sacramentals, the Rosary, devotion to the Blessed Mother, The Communion of the Saints, Purgatory, and others were discussed. — *Sister Mary Aquinas, R.S.M.*

May Devotions

Since the Church wishes us to give special honor to the Blessed Virgin Mary during the month of May, it is very fitting to have the child carry on some kind of a devotion in honor of the Blessed Mother, the Queen of May.

The teacher will give each child a copy of a basket of flowers, including roses, violets, tulips, pansies, myrtle, lilies, and carnations. Let each kind of flower represent a good work, as follows: Rose—Rosary; Lily—a Holy Communion; Carnation—an act of consecration to the Blessed Virgin; Violet—an act of kindness; Tulip—an act of obedience; Pansy—an act of meekness; Myrtle—a mortification.

Whenever the child has done one of the required good works, let him or her color the corresponding flower in his or her basket. The baskets may be posted at the end of the

month to see who has the most beautiful one and the most complete one. It should be possible for each member of the class without difficulty to have a complete basket.

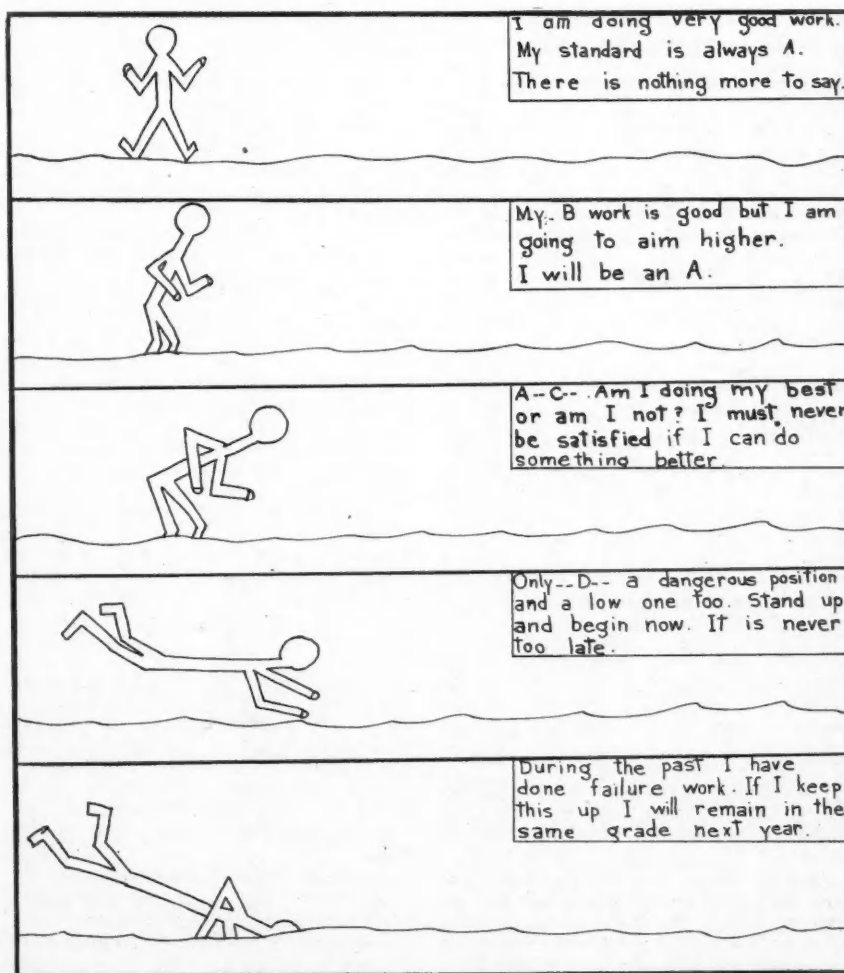
My Exam Book Cover

Sister Mary Arlene, O.S.F.

You have taken a long step on the road to success when the interest of the children's parents in their scholastic achievements is gained. The parents of my third-grade pupils showed real concern when they saw the progress their child was making, brought to them in the following way.

Our school regulations call for checkup tests in the various studies at the end of every period. These little exams were made into a booklet with the accompanying illustration for a cover. The average mark together with the child's name was placed in its proper place on the cover; then either proudly or shamefacedly they carried it home for approval.

Those pupils with high marks were happy with their success and certainly wouldn't allow themselves to descend. The less fortunate ones wanted to be at the top, but only harder and better work would enable them to attain their goal. The marked increase of ambition in my third grade, proved to me that my efforts in designing this little graph were worth while. Probably you would like to try it, too.



Exam Book Cover—*Sister M. Arlene, O.S.F.*

Modern Methods in Religion

Dramatization of Moses

Sister Mary Lorenza, P.H.J.C.

Methods that are used to stimulate interest in teaching literature and history can be used to equal advantage in the teaching of religion. Dramatizations, projects of various kinds, radio programs, etc., aid in making the religion class the most interesting, the best liked, and the most fruitful class in the curriculum.

In the upper grades a thorough study of the life of Moses before the study of the Ten Commandments is expedient. Vistas of knowledge and understanding are opened to the child mind in the assimilation of the events in the life of this great Prophet of Jehovah. With his life as a background the Ten Commandments appear in a new role and aspect.

A map of Asia Minor and Egypt and as many pictures as possible that pertain to the life of Moses aid in the presentation of this — one of the outstanding lives of the great prophets. Pupils are not eager to study the life of anyone in whom they are not interested; the good teacher never asks her class to study a life until she has awakened that interest.

The teacher should tell the life of Moses to the class. This story begins with Jacob and his sons. The life of the great Jewish leader falls into three periods; each covers forty years and can be told in a stirring way. The first forty years cover his birth and stay with the Pharaoh; the next forty years were spent at Madian; and the last forty years represent the great prophet as the leader of the chosen people of God.

After the story has been told readings should be assigned: *The Catholic Encyclopedia*; *The Bible for Every Day* by Bishop Goodier, pp. 14-41; *The Bible Beautiful*, An edition for general use of the Douay Version of the Old Testament, by Mother Mary Eaton, pp. 53-100; Schuster's *Bible History*, Chapters XXIX to XLIV. The pupils may have studied these chapters, but if the teacher has told her story well there will be a new interest and appreciation. The study should also include the beautiful poem "Burial of Moses" by Mrs. Cecil Frances Alexander. After the reading let the pupils prepare a simple outline on the life of Moses.

In the study last year, the class decided that the review should be given as a radio program for the whole school. It chose the following scenes from the life of the great Hebrew as best for the presentation: The finding of the baby Moses by the Pharaoh's daughter, the killing of the Egyptian, the burning bush, the manna in the desert, the giving of the Ten Commandments, the golden calf. These scenes were discussed at class — the characters that should be introduced — the predominant feeling that should be brought to the listeners by those taking part, etc. Then groups of three and four were asked to prepare the scenes. One pupil prepared a summary of the life not given in the scenes.

The following is the radio program featuring the Life of Moses: There were the usual preliminaries, then the introduction of the reader.

READER: Many years before Moses was born, there lived in Palestine Joseph and his brothers. Joseph was hated by his brothers and one day they sold him to some merchants from Egypt. Here Joseph came into the favor of the Pharaoh. When famine visited Asia Minor, the people of Palestine were obliged

to go to Egypt for grain. Joseph's brothers were among these. They were reunited and later Joseph gave his father and brothers possessions at Gessen, the most fertile land in all Egypt. Their descendants continued to reside in Egypt; they multiplied and grew so strong that the Egyptians made them slaves. Here in this country Moses was born. At the time of his birth the Pharaoh had decreed that every new male offspring among the Israelites must be drowned in the Nile River. Moses after a three month's concealment is exposed in a basket on the river's bank. An older sister, Miriam, keeps watch by the river. To this place the Pharaoh's daughter comes with her maids to bathe.

SCENE ONE

CHARACTERS: Pharaoh's Daughter, Lady-in-Waiting, Miriam, The Baby.

PRINCESS: Let us go to the Nile that we may enjoy the pleasant waters.

LADY: Yes, my princess.

PRINCESS: The sun is high; it is a very good omen for Ramesis. He wishes to travel to the South today.

LADY: It is well, my Princess.

PRINCESS: The water is still and beautiful.

LADY: It is, my Princess.

PRINCESS: Lo! what is that?

LADY: Princess, I see nothing.

PRINCESS: There adrift among the reeds. It is a basket. Fetch it quickly.

LADY: Yes, Princess.

PRINCESS: What is within it? Open it quickly. *[Pause. A baby coos.]* A babe! This is one of the babes of the Hebrews. How beautiful he is! He shall not be killed.

LADY: Ah, here comes a Jewish maiden.

MIRIAM: Shall I go call to thee a Hebrew woman to nurse the babe?

PRINCESS: Go! *[Pause]* He is a beautiful babe! How sweetly he coos. Look, look he reaches for my robe. He shall be a great man; for he is to be taught in my father's court. Ah, here come the maiden and the woman.

MIRIAM: Here is the woman.

PRINCESS: Take this child and nurse him for me. Keep him and in his seventh year bring him to my father's court. I shall pay thee thy wages.

WOMAN: I thank thee, Princess.

PRINCESS: Good-by, my baby, good-by. *[Pause]* I shall call him Moses, for that means rescued from the waters. A splendid name, is it not?

LADY: It is, my Princess.

READER: Moses next appears in the bloom of sturdy manhood, resolute in the sympathies for his degraded brethren. One day he chances upon an Egyptian overseer cruelly mistreating a Hebrew.

SCENE TWO

CHARACTERS: An Overseer, An Israelite, Moses.

OVERSEER: You dogs, get to work!

ISRAELITE: Why, man, we are working. What more do you expect us to do?

OVERSEER: What more do I expect you to do? What are you here for! You are slaves and so work! work! work! *[Strikes him with a whip.]*

MOSES: Here, here, what is this trouble?

ISRAELITE: O, my brother, this Egyptian threatens to kill us; and see we are doing what we can. He treats us harshly.

MOSES: Yes, I have witnessed this mistreatment not only here but also in many other places of this country. You, overseer, why do you threaten to kill my brother?

OVERSEER: Since when do I have to tell you what I do. Why do you give me orders?

MOSES: I am not giving you orders or am I asking you to take them from me; but I want you to realize that these Israelites are human beings and not dogs.

OVERSEER: Vah! Mind your own business.

MOSES: My business? There take that and that! *[He strikes him; the Egyptian falls; someone whispers — "He is dead."]*

READER: Moses fearing for his life flees to Madian, a province bordering on Egypt. He lives in this country for forty years tending the flocks of Jethro. One day God appears to Moses in a burning bush and says:

SCENE THREE

CHARACTERS: God, Moses.

GOD: Moses — Moses.

MOSES: Here I am.

GOD: Come not nigh hither. Put off the shoes from thy feet; for the ground whereon thou standest is holy ground. I am the God of thy fathers, the God of Abraham, the God of Isaac, the God of Jacob. I have seen the affliction of my people in Egypt, and I have heard their cry. And knowing their sorrow, I am come down to deliver them out of the hand of the Egyptians and to bring them into a land that floweth with milk and honey. But come, and I will send thee to Pharaoh, that thou mayest bring forth my people the children of Israel.

MOSES: Who am I that I should go to Pharaoh and bring forth the people of Israel out of Egypt?

GOD: I will be with thee.

MOSES: Lo! I shall go to the children of Israel and say to them: The God of your fathers has sent me to you. If they should say to me: What is His name? What shall I say to them?

GOD: I am who am. Thus shalt thou say to the children of Israel: He who is has sent me to you.

MOSES: They will not believe me nor hear my voice, but they will say, The Lord hath not appeared to thee.

GOD: What is that thou holdest in thy hand?

MOSES: A rod!

GOD: Cast it down upon the ground.

MOSES: The rod — oh! oh! it is a snake.

GOD: Put out thy hand and take it by the tail.

MOSES: Good, it is a rod again.

GOD: Thou seest that I shall work miracles through thee.

MOSES: I beseech Thee, Lord, I am not eloquent from yesterday and the day before; and since thou hast spoken to me I have more impediment and slowness of tongue.

GOD: Who made man's mouth? Did not I? Go, therefore, and I will be in thy mouth and I will teach thee what thou shalt speak.

MOSES: I beseech Thee, Lord, send whom Thou wilt send.

GOD: Aaron the Levite is thy brother. I know that he is eloquent. Behold he cometh forth to meet thee. Speak to him and put my words into his mouth. He shall speak in thy stead to the people. And take this rod in thy

hands wherewith thou shalt do the signs. [Pause] Go and return into Egypt; for they are all dead that sought thy life.

READER: Moses and Aaron, his spokesman, go to the Pharaoh and demand that he set the Hebrews free and permit them to return to their native land. The Pharaoh refuses because he realizes that the Israelites are very valuable since they do the hard work—brick-making—the building of tombs and pyramids. The Lord tells Moses and Aaron to appear again before the ruler. They do as He commands. Aaron casts his rod before the Pharaoh and it is turned into a serpent. The court magicians by secrets and enchantments also turn their rods into serpents but Aaron's serpent devours them. Still the Pharaoh refuses to liberate the Jews. Then God sends nine plagues on the Egyptians. During each plague the Pharaoh becomes frightened and bids Moses go, but each time, he changes his mind and the Israelites are kept in captivity. Finally God sends the tenth plague which kills the firstborn in every Egyptian home. Moses leaves with his people. Shortly after, the Pharaoh repents and he pursues the fleeing Israelites with his whole army. When Moses gets to the Red Sea, he holds his rod over the sea and the waters part and he and his people pass through. Pharaoh and his army follow. When Moses and his people reach the other side, he stretches his rod over the waters and they come together and drown Pharaoh and all his army.

The Israelites march for some days over the Arabian desert and they murmur against God, because they have nothing to eat. God full of mercy and goodness promises to give them food in abundance.

SCENE FOUR

The Manna in the Desert

CHARACTERS: Moses and four Israelites.

[A loud murmuring is heard at the opening of the scene.]

FIRST ISRAELITE: We want something to eat! We are starving! Is there no bread to fill our stomachs?

SECOND ISRAELITE: Why must we starve here in the desert? Let us go back to Egypt.

THIRD ISRAELITE: In Egypt we had bread to eat; ah, yes, and there we sat around the flesh pots and ate. We were better off in Egypt.

FOURTH ISRAELITE: Moses, leader, why did you take us out of Egypt? Do you want us to starve in this desert?

MOSES: My people, why do you murmur against God? You are not murmuring against me but against Him who sent me. Surely the God of your fathers who led you out of bondage will care for you now.

SECOND ISRAELITE: Vah! vah! Does He care for us? If He did He would not let us starve in this desert.

[Underhand murmuring and grumbling.]

MOSES: My people, hush! Do not blaspheme! Do not offend your Creator! I have prayed to Yahveh. On the morrow a white bread shall fall from heaven; you shall gather it; you shall eat it and be filled.

FOURTH ISRAELITE: How are we to believe this? What proof have we that this is true?

MOSES: Has God not worked miracles among you? Have you forgotten the passage through the Red Sea? Do you distrust Him who preserved you? Go, sleep in peace tonight and on the morrow we shall have food.

[Murmuring—it gradually grows less.]

FIRST ISRAELITE: Another day has dawned. [Low murmuring.]

Ah, yes, another day and my stomach is as empty as it was the day before.

FOURTH ISRAELITE: I wonder if the promise which Moses gave to us yesterday has come true.

THIRD ISRAELITE: There is no such thing as bread falling from heaven. Vah! We shall starve today as we did yesterday.

SECOND ISRAELITE: We should have stayed in Egypt. Let us go back there. There our flesh pots are waiting for us.

FIRST ISRAELITE: Let us go back. Moses can stay here and eat the bread from heaven when it comes. Come let us leave these tents. Oh!—ah!—ah! Manhu! Manhu!

[A loud crying of Manhu!]

READER: In the third month after their departure from Egypt the Israelites come to Mount Sinai where they rest and pitch their tents. Moses ascends the mountain. God commands him to remind the Israelites of the wonders He has wrought in their behalf also to come on the third day to the mountain. The third day dawns and with the dawn comes thunder and lightning. A thick cloud covers the mountain; smoke mixed with fire rises; the mountain rocks and trembles; trumpets sound loudly. The Israelites fear exceedingly. Then is heard the voice of God.

SCENE FIVE

The Giving of the Ten Commandments

[This scene was made very impressive. Amid the sound of trumpets and the low rumbling of thunder—a low, majestic voice spoke slowly.]

1. I am the Lord thy God. Thou shalt not have strange gods before Me.

2. Thou shalt not take the name of the Lord thy God in vain.

3. Remember that thou keep holy the Sabbath day.

4. Honor thy father and thy mother.

5. Thou shalt not kill.

6. Thou shalt not commit adultery.

7. Thou shalt not steal.

8. Thou shalt not bear false witness against thy neighbor.

9. Thou shalt not covet thy neighbor's wife.

10. Thou shalt not covet thy neighbor's goods.

READER: Moses goes up on the mountain again. He remains there for forty days and forty nights. God gives him the Ten Commandments on two stone tablets. The Israelites on the plain below begin to grow restless and wonder why Moses does not return.

SCENE SIX

The Golden Calf

CHARACTERS: Aaron, Israelites, Moses.

FIRST ISRAELITE: Why can't we have an idol? How do we know that Moses spoke the truth? Most probably he is now dead on the mountain. Come, Aaron, make us a god, that we will have something to go before us.

AARON: But, my people, there is only one God; He is the true God who led you out of Egypt.

SECOND ISRAELITE: How do we know He is the true God?

THIRD ISRAELITE: Look how many gods we had in Egypt. Why should we have only one now.

AARON: Be quiet until Moses comes down

from the mountain; we shall then hear what he has to say.

FOURTH ISRAELITE: Yes, wait until Moses comes down—wait—wait. Haven't we waited forty days already? We don't know whether he will ever come down. Make us an idol.

ALL: Yes, make us an idol. We want an idol—an idol—an idol.

[Threats—murmurings.]

AARON: My people how can you talk thus? How can you be so ungrateful to your God?

FIRST ISRAELITE: We want a god that we can see. We can't wait for Moses. Give us a god or you will go to your God sooner than you think. We will kill you.

AARON: I cannot make an idol for you. I have nothing wherewith to make one.

SECOND ISRAELITE: Here is all you need. We have brought a basketful of earrings and bracelets. Now for a golden calf.

AARON: O Yahveh! God of Abraham, God of Isaac, and God of Jacob, I make this idol only because I fear the people.

ALL: Our idol! Our idol! Ah, the golden calf!

[They dance and sing.]

MOSES: Oh! oh! oh! [Throws the tablets on the ground.] Cursed be your idol and your idolatry. [Destroys the golden calf.] Did not the Lord just tell you that there is but one God? Oh, how fickle is human nature. Lord, God forgive them. They are my people and I am their leader.

READER: For forty years Moses is the leader of the chosen people of God. Because he once doubted God, he cannot pass over the Jordan and enter the promised land. God tells him of his approaching end and Moses gives the people a beautiful farewell address; then he goes up to Mount Nebo and—[“Burial of Moses” by Mrs. Cecil Frances Alexander is read.]

SAFETY EDUCATION

Twenty states now require mandatory safety education in the schools, as a result of legislative enactments or board-of-education regulations, according to a survey made by the American Automobile Association.

The prompt acceptance of safety education in the schools is one of the most hopeful signs in the effort to promote national consciousness as to the seriousness of the traffic-accident problem, says the head of the local automobile club.

He lists the states where safety education in the schools is required by law as follows: California, Connecticut, Indiana, New Jersey, New York, North Carolina, Ohio, Oklahoma, Pennsylvania, South Carolina, Tennessee, Wisconsin, and Wyoming. In addition, Arizona, Michigan, Minnesota, Missouri, North Dakota, Vermont, and West Virginia have school safety education through regulations of the board of education.

A large number of other states have safety courses in classrooms without any mandatory requirement and there is every reason to believe that this course will become universal in grade education. — *Catholic Daily Tribune*.

That Additional Note

A school bulletin tells of the appreciation expressed by a parent for a letter sent by the home-room teacher with the report card telling of the extra good things done by the pupil. The principal rejoiced with the parent at the thoughtfulness of the teacher.

Big N.C.E.A. Meeting in Milwaukee

Elmer W. Reading

THE thirty-fifth annual meeting of the National Catholic Educational Association, held in Milwaukee, April 20-22, was marked by a large attendance, and especially by enthusiasm.

The convention was opened with a pontifical high Mass, celebrated by Archbishop Samuel A. Stritch in the Milwaukee Auditorium. At the close of the Mass Archbishop Stritch, in a brief sermon, welcomed the delegates to his city and summarized some of the problems before Catholic educators. He referred to the secularism and liberalism of our day which seeks to interpret human life without God. Even the pagans of old, he said, gave a religious interpretation to life—their altar was a social institution. The Catholic philosophy of education is based on the love of God and our neighbor. We must interpret everything in the light of God. And, finally, said the Archbishop, in the Catholic school there is no place for mediocrity.

Bishop John B. Peterson, president-general of the Association, at the opening meeting, reviewed some important points in the history of the Association; namely, the facts that the Association is a voluntary one aiming to disseminate information and not laws, and that it always and everywhere submits itself to the wishes and guidance of the bishops.

In Catholic education, said Bishop Peterson, we must prepare our pupils to take their place in American democracy. He cited the recognition of God in the great documents of our country and warned against the tendency to radicalism in modern education.

Secondary-School Department

Religion and citizenship were the general topics for discussion in the secondary-school department. Rev. John La Farge, S.J., associate editor of *America*, declared that the question of "Democracy and the Catholic High School" is a very real one since that is the place where youth is called upon to form their attitudes. "The boys and girls are called upon," he said, "to make the choices of the educated adult; they are told to decide here and now and to pass on the goodness or badness of a world with which as yet they are but scantily acquainted. Yet decide they must; and whether they are ready or unready, they must be given such equipment as is possible, lest the decision be one which they will in later years fatally regret."

Father La Farge's talk was followed by papers by two high-school students and a discussion showing what boys and girls can do and are doing for the cause of Christ and His Kingdom.

Rev. John M. Nugent, O.P., professor of social sciences at Fenwick High School, Oak Park, Ill., spoke of "The Vital Importance of Social Studies." Sociology, he said, is especially vital; it must be included as one of the minimum requirements in every course in the curriculum. A thorough understanding of Catholic social principles is necessary for the superior student, the mediocre student, and the poor student. All must take their places in the community either as leaders or intelligent followers.

Discussion of Father Nugent's paper stressed the responsibility of Catholics in politics and the necessity of emphasizing the economic and political aspects of sociology in the high school. Bishop Peterson stressed the point that the teaching of Church history and secular history must be correlated.

Brother Joseph Matthew, F.S.C., director of Cretin High School, St. Paul, Minn., read a thoughtful paper on "More Useful Training for

Citizenship." He criticized sharply the policy of providing a principal course in preparation for college and compelling the students who do not intend to go to college and who constitute the majority of students, to enroll either in this course or in a so-called commercial course which does not fit them for useful citizenship. In view of the great importance of the social studies in modern life he would assign them a prominent place in the curriculum. A suggested General High-School Course submitted by Brother Matthew would include, with possible variations in a few minor subjects: English; algebra or useful mathematics; plane geometry; ancient, medieval, modern, and American history; Christian sociology; American government; biology; physiology; type-writing; elementary bookkeeping; business law; salesmanship; and physical education.

Religion was the topic of the Thursday afternoon session of the secondary-school department. Sister M. Ursula, R.S.M., of Mercy High School, Milwaukee, Wis., gave the results of her study of "The Preparation of Teachers for the Teaching of High-School Religion." While accrediting associations are requiring a major or a minor in a teacher's specialty, there has been a tendency to permit the vital subject of religion to be taught by persons with very little special preparation. While the priest is the logical and the ideal teacher of religion, he appears in the high school in many cases only about once a week. This makes it necessary for a religious to assume the duty four days a week. And many of these teachers have little or no college credit in religion. Catholic colleges are now offering teachers a major or minor in religion. Everyone who expects to teach religion should have at least 13 semester hours of preparation of college grade.

The second paper at this meeting was a discussion of "A Catholic High-School Student's Influence in His Community," by Rev. George J. Flanigen, S.T.D., diocesan superintendent of schools at Nashville, Tenn.

At the final session of the secondary-school department, Mrs. Thomas F. McCormick, past president of the Milwaukee Archdiocesan Home and School Society, presented a careful study of "The Home and School in Catholic Education" which led to suggestions from the floor that the N.C.E.A. organize a department for parents.

Dr. E. D. Grizzell, of the University of Pennsylvania, chairman of the executive committee of the Co-operative Study of Secondary-School Standards, outlined the "New Procedure for Evaluating Secondary Schools" which has been worked out by the educators of this endowed, nonpolitical foundation. His illustrated paper was followed by an attentive audience from whom came requests for further explanations.

A copy of a tentative and experimental edition of the *Evaluative Criteria* compiled by the foundation may be obtained for 60 cents from the Executive Office, Co-operative Study of Secondary-School Standards, 744 Jackson Place, Washington, D. C. This publication includes approximately 1,100 check-list items and 400 evaluations for a school's philosophy, curriculum, pupil activities, library, guidance, instruction, outcomes, staff, plant, and administration. A mimeographed bibliography of published articles on evaluation may also be had upon request.

Parish-School Department

The parish-school section enjoyed crowded meetings from start to finish. The first meeting was given over to a discussion of the general topic: Progressive Education and the Catholic School. Sister Joseph Mary, S.S.J., of Nazareth College, Rochester, N. Y., opened the discussion with "The Concept and Philosophy of Progressive Education." To clarify her position she stated two apparently contradictory propositions: "(1) Progressive education has become an ex-

pression of a philosophy of living which radically misconceives the nature of man"; and "(2) Progressive education, as the result of extensive and sincere experimentation, exemplifies certain principles of teaching which are fundamentally in accord with the nature of man."

After dismissing the heresies of progressive education, Sister Joseph Mary discussed at length the outstanding virtues of some of the methods of the system; for example, the notion of attendant or concomitant learnings. In conclusion she said:

"You may ask why we should go to progressive education for these principles of teaching. They are all principles found either explicitly or implicitly in the teaching of Our Lord, of St. Augustine, and St. Thomas. It is not because progressive education has discovered new principles that we give it our attention. We do so because of its wide experimentation with these principles. Progressive education has put our principles into practice. There are today, as always, many Catholic educators who believe that that is what we should do."

Other papers on this program were a discussion of the practicality of progressive education for parochial schools by Rev. William R. Kelly, superintendent of schools for the Archdiocese of New York; experiences with progressive education in parochial schools in New York and Chicago, by Sister M. Joan, O.P., community supervisor, Sinsinawa, Wis.; and a pastor's view by Msgr. Thomas V. Shannon, pastor of St. Thomas Apostle Church, Chicago, who has a progressive school.

The second meeting of the parish-school department discussed: Religious Development Through the Elementary-School Program.

Rev. Edward J. Westenberger, diocesan superintendent of the Green Bay (Wis.) diocese, opened the discussion with a paper on: "What is the Obligation of Religious Communities Regarding the Fulfillment of the November, 1929, Decree of the Sacred Congregation of Religious on the Preparation of Teachers of Religion?" "Until a way can be found for the teaching of morals and religion as a part of action, of normal life, there must remain a doubt as to the practicability of teaching morals and religion at all," he said. "Already experiments on new materials based upon new approaches to the problem of curriculum building are under way, but their materials are for the most part not yet available. . . . The Holy See points out the vital importance of personal training for those who undertake to teach religion."

The Decree implies the following, concluded Father Westenberger: (1) That teachers be imbued with a sound philosophy of education. (2) Creation of a curriculum in religion providing adequate doctrinal Catholicism. (3) The spiritual life must be nourished—teaching must result in guiding conduct. (4) Teacher training must include both professional training, and, most important of all, spiritual training.

In discussing the question of teacher preparation, Sister Francis Joseph, community supervisor, Sisters of Providence, St. Mary-of-the-Woods, Ind., presented an outline of a two-year course in religion proposed for the novitiate of her community.

Sister M. Agnesine, S.S.N.D., read a paper by Rev. Rudolph G. Bandas of the St. Paul Seminary on "What Catholic Universities Are Doing to Help Prepare and Improve Teachers of Religion."

Sister M. Ricarda, O.S.B., of St. Edmund Hall, Nauvoo, Ill., discussed the all-important subject of "The Teacher's Personality and Its Effect on Religious Development of the Young." "Have we," she said, "developed that large-hearted charity which enables us to forgive injuries freely, to harbor no vestige of jealousy, to answer spite with sweetness? Our personality is the sum total of our reactions to our environment. . . . If we preach Christ to our pupils, and urge them to imitate His charity, patience, and meekness, and yet at the same time are snappy or unreasonable or cold or unforgiving in the classroom—what are our pupils to think?" She cited a number of concrete situ-

ations where teachers may unwittingly encourage cheating, anger, breaches of charity, etc., and warned against the "dictator" type of teacher.

A session of the parish-school department considered Crime and the School. Mr. John J. McGuire, assistant to J. Edgar Hoover, introduced the subject with the experience of the Federal Bureau of Investigation. He was followed by Rev. Harold E. Keller, diocesan superintendent at Harrisburg, Pa., and Rev. Eligius Weir, O.F.M., chaplain of Illinois State Penitentiary. "When the home is what it should be, its products are a credit to society," said Father Weir.

The final meeting of the parish-school section was devoted to teaching religion. Dr. Edward A. Fitzpatrick, president of Mt. Mary College, Milwaukee, and editor of THE CATHOLIC SCHOOL JOURNAL, outlined the "Needed Research in the Field of Teaching Religion on the Elementary-School Level." Sister Adrienne Marie, S.U.S.C., Sacred Heart School of Education, Fall River, Mass., discussed "Factors Outside the School which Interfere with the Work of Religious Education." Miss Ellamay Horan, editor of the *Journal of Religious Instruction*, showed how teachers can make use of situations in current motion pictures to teach the application of religious principles.

Blind-Education Section

That Catholic educators of the blind are studying every phase of their work and accomplishing wonders was exemplified in their meetings at the Convention. Sister M. Stephanie, C.S.J., St. Joseph's School for the Blind, Jersey City, read a paper on "Guidance of the preschool Blind Child." Sister M. Eymard, C.S.J., St. Mary's Institute, Lansdale, Pa., discussed "Avocational Aspects of Special Education."

The Dinner

A notable feature of the Convention was the dinner on Thursday evening presided over by Most Rev. Archbishop Stritch and attended by a capacity crowd of the clergy and laity, including representatives of the Milwaukee Archdiocesan Home and School Association, various local parishes with their pastors, and a large delegation of public-school teachers.

Catholic Educational Association of Pennsylvania Meets

Brother Azarias, F.S.C.

The Nineteenth Annual Convention of the Catholic Educational Association of Pennsylvania was opened Friday morning, April 29, with solemn high Mass in St. Paul's Cathedral by Most Rev. Hugh C. Boyle, bishop of Pittsburgh.

Very Rev. James A. W. Reeves, president of Seton Hill College, Greensburg, addressed the delegates at the close of the Mass. In Boys' Catholic High School Auditorium a formal welcome was extended by Rev. Paul E. Campbell, superintendent of schools, Pittsburg, who then presented Rev. Joseph J. Wehrle, president of the Catholic Educational Association of Pennsylvania, and superintendent of schools of Erie. Father Wehrle presented the principal speaker of the meeting, Rev. Felix N. Pitt, superintendent of schools, Louisville, Ky., who spoke on the topic "Catholic Education in American Democracy."

The afternoon discussions consisted of a reaction panel composed of college presidents and heads who discussed the principal address delivered by Rev. Felix N. Pitt. At the same time the elementary, intermediate, and secondary departments met under the chairmanships of Rev. Robert B. McDonald, assistant superintendent of schools, Erie, Rev. Francis A. McNelis, superintendent of schools, Altoona, and Rev. Harold E. Keller, superintendent of schools, Harrisburg.

Saturday morning was devoted to the sectional meetings at which the following topics were discussed:

In the primary department, under the chairmanship of Rev. Francis A. McNelis, superin-

Two addresses were given, one by Hon. Judge John A. Matthews of Newark, N. J., and the other by Rev. George Johnson, Ph.D., of the Catholic University of America and secretary-general of the N.C.E.A. "Equalizing Educational Opportunity for Whom?" was the title of Father Johnson's address. Strenuous efforts are being made, he said, to equalize educational opportunity for all classes of children who attend public schools. Those left out of consideration in secular plans and funds are the "gifted children," who are elevated and ennobled by sanctifying grace. These children are denied public assistance. And "in these later days the philosophy of the secular school is not even maintaining the semblance of neutrality."

Catholic schools, concluded Father Johnson, must be of the best. "Whatever the human mind discovers of value in any field or department of thought and action should be used for the propagation of truth." Father Johnson took for his text the words of the Holy Father: "Nothing must be left untried to avert these grave misfortunes from human society." Catholic schools must save society from paganism.

Election of Officers

All of the present officers of the Association were re-elected. They are: President-general, Most Rev. John B. Peterson; vice-presidents-general, Rev. John B. Furay, S.J., Rev. William F. Cunningham, C.S.C., Rt. Rev. Msgr. Joseph V. S. McClancy, Rev. Paul E. Campbell; secretary-general, Rev. George Johnson; treasurer-general, Rev. Richard J. Quinlan.

Resolutions

At the closing meeting resolutions were adopted submitting homage and loyalty to our Holy Father, Pope Pius XI; extending gratitude to Most Rev. Samuel A. Stritch under whose auspices the convention assembled, to Rev. Edmund J. Goebel, superintendent of schools of the Archdiocese of Milwaukee, chairman of the local committee, and to all those who assisted in making the Milwaukee meeting an outstanding success; pledging anew loyalty to the sacred cause of Christian education.

Callahan, C.S.Sp., president, Duquesne University; Rev. Sister M. Immaculata, dean of Marywood College, Scranton; Very Rev. Edward V. Stanford, O.S.A., president, Villanova College, Villanova; Rev. Sister M. Loretto, R.S.M., College Misericordiae, Dallas; Secretary, Rev. Brother Azarias, F.S.C., Catholic High School, Pittsburgh; Treasurer, Rev. Harry J. Quinn, O.S.F.S., Northeast Catholic High School, Philadelphia. In the College Section: Honorary President, Rt. Rev. Archbishop Alfred Koch, O.S.B., St. Vincent College, Latrobe; President, Very Rev. Thomas J. Higgins, S.J., St. Joseph's College, Philadelphia.

Resolutions, in addition to the usual ones of courtesy and gratitude were as follows:

The physical, intellectual, and moral development of the students should be conducted coordinately with ample scope for the development of these faculties to their fullest capacity. Due consideration should be given to the limitations of the youthful character which will be developed only through well-planned programs of creative activity and creative expression. The founding fathers of our country and particularly the leaders in the colonization of Pennsylvania were keenly cognizant of the place of religion in the program of education, and were among the first to grant complete religious tolerance. This freedom has allowed the growth and expansion of the facilities of religious education throughout the state.

Religious education is of paramount importance in the training for civic responsibility. First place should be given to religious instruction. Education for citizenship must be based on a solid moral foundation. There can be no solid moral foundation without religion. In a changing world human nature does not change; God does not change. Catholic education shall continue to adhere closely to abiding values.

Be it resolved that the Catholic colleges place even greater emphasis on the social sciences and their curriculums. Be it resolved that our students be given greater possibility to participate in outside groups such as the interracial group, the intercollegiate conference on government, the intercollegiate debate, and so forth. Be it resolved that the Catholic college accept membership and take active part in civic and educational groups. Be it resolved that we favor accumulative courses in ethics in the public-school system as an essential element in true education. Be it resolved that our teachers and students be active in the co-operatives—credit unions and rural life projects.

We recommend that every Catholic high school of 150 or more pupils organize a department of religion; that one full credit be demanded for each of the four years of the high-school course; and that training courses in the teaching of religion be established in every Catholic teacher-training college.

A Parents' Day

The parish schools of the Diocese of Pittsburgh plan to observe Parents' Day on the first Friday of May (May 6). On the instruction of the superintendent, Rev. Dr. Paul E. Campbell, every parish school principal has invited all parents and other interested members of the laity to visit the parish school on that day and watch the school procedure.

The principal will act as host and try to have the parents feel at home in the classroom. The classroom teacher will carry on the regular classwork to give the visitor an opportunity to see the school at work. Each school will prepare special exhibits or exercises for public presentation on the Saturday and Sunday following Parents' Day.

The idea of Parents' Day is in strict accordance with the Catholic philosophy of education. This philosophy looks upon the parent as the first teacher of the child. All who contribute to the education of the child are acting as agents of the parents.

It is further planned to make Parents' Day a regular annual observance in the parish schools in the Diocese of Pittsburgh.

The following officers were elected for 1938-1939: Honorary President, His Eminence D. Cardinal Dougherty, Philadelphia; President, Rev. Paul E. Campbell, superintendent of schools, Pittsburgh; Vice-Presidents, Very Rev. J. J.

The Fabric of the School



The New Friedsam Library, St. Bonaventure College, St. Bonaventure, N. Y.

— Chester Oakley, Archt., Buffalo, N. Y.

St. Bonaventure College Has a New Library

St. Bonaventure College, St. Bonaventure, N. Y., on March 7, dedicated its beautiful new library as a memorial to the donor, the late Colonel Michael Friedsam, and to the late librarian Rev. Albert O'Brien, O.F.M., who died last summer.

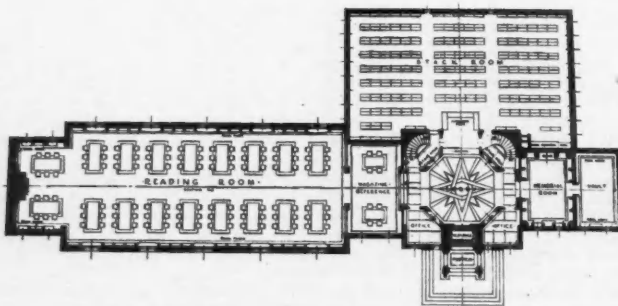
The building is 200 ft. long, 38 ft. wide on each end, and 70 ft. wide in the middle. Its central feature is an octagonal tower 60 ft. high with rose windows. The architecture is Italian Transitional or Lombardine, harmonizing with the other college buildings.

Opposite the entrance is the charging desk under a large Roman arched window of amber-colored glass. Behind the desk under a spacious skylight are the catalog files with a capacity of 300,000 cards. Behind these files are three miles of stack space, located on three floor levels, each 40 by 60 ft.

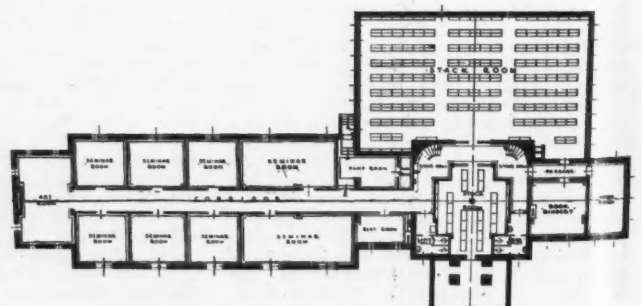
The main reading room, 100 ft. long, is covered with brown linoleum with black border. The steel bookcases on each side are set off with black walnut. Red velour draperies on the windows give a homelike atmos-

phere. Handmade tables with special lamps are on each side of a wide aisle. In an alcove at the end of this room is a browsing corner built around a huge sandstone fireplace.

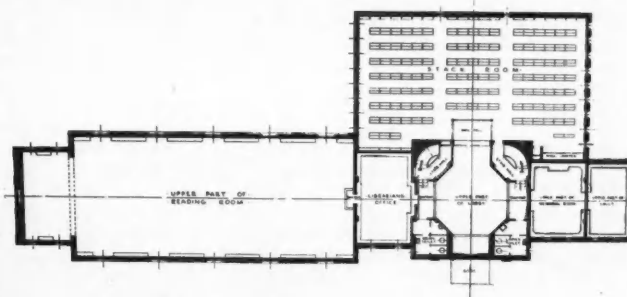
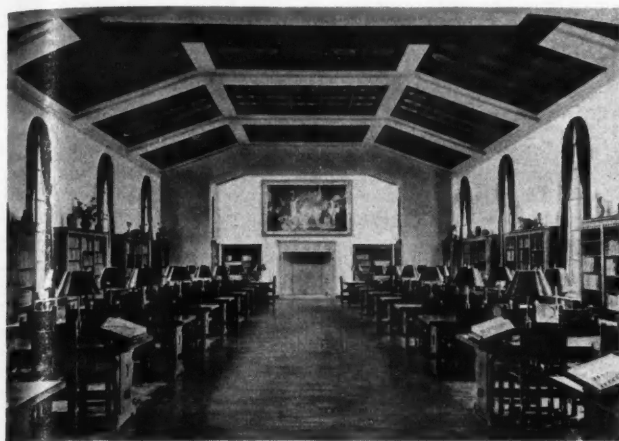
An outstanding feature of the library is the beautiful ceiling of the reading room, constructed with ribbed effect of more than 400 acoustic panels, each decorated with a rosette of antique red, blue, and gold. Perforations in the panels act as noise traps. On a mezzanine, overlooking the room, is a small balcony reached from the librarian's office; this



First-Floor Plan, St. Bonaventure College Library.



Ground-Floor Plan, St. Bonaventure College Library.



St. Bonaventure College Library—Above: Second-Floor Plan; Left: Reading and Reference Room.

is to be used in addressing the students.

Winding stairs on both sides of the lobby lead to the ground floor, where are located stack rooms for future expansion. The government document depository occupies a special room below the lobby, set off by a large an-

tique red iron gate. Beneath the Father Pamphilo room and treasure vault are located the catalog department and book bindery. Flanking a long corridor, are seminar and private study rooms which include special rooms for social sciences, international relations, science

and mathematics, franciscana, ancient classics, philosophy, and theology. At the end of the corridor is a special large room for fine arts.

Total cost of the building, including equipment was about \$150,000.

The architect of the building was Chester Oakley of Buffalo, N. Y. The librarian is Father Irenaeus Herscher, O.F.M.

Manhattan College Jubilee

New Library Building

Manhattan College, New York City, celebrated its diamond jubilee on April 26. The outstanding feature of the celebration was the dedication of the \$350,000 library building erected in honor of the fiftieth anniversary of the graduation of Cardinal Hayes, archbishop of New York. In the sermon at the pontifical

Mass, Msgr. Fulton J. Sheen paid tribute to the educational work and the lives of the Christian Brothers.

At the educational convocation attended by representatives of 47 educational institutions honors were conferred upon: Sister M. Made'eva, C.S.C., president of St. Mary's

College, Notre Dame, Ind.; Very Rev. Robert I. Gannon, S.J., president of Fordham University; Dr. Alexis Carrel, of Rockefeller Institute; and Pavlino Gerli, prominent Catholic businessman. In his address, Father Gannon decried the entrance of Communism into education, citing the fellowship granted by Harvard University to a prominent Communist writer as an example of what has been going on for years.

The Prevention of Schoolhouse Fires

The improvements which have been achieved in the last three decades in schoolhouse construction have borne in mind the element of safety. The distressing lessons which have come to the surface from time to time have led to the introduction of fire-proof stairways, self-unlocking doors, fire drills, and other innovations making for the safety of the inmates of a schoolhouse.

And yet schoolhouse fires are recorded again and again and demonstrate in many instances that ordinary precautions were not observed. While it is well known that potential fire hazards are usually centered about heating systems, fuel rooms, and custodian's quarters and storage spaces, it should also be known that these should be enclosed in a manner as to protect the rest of the structure. In brief, superheated air and fumes should not be permitted to spread.

T. Alfred Fleming, director of conservation of the National Board of Fire Underwriters in discussing the subject, published in the Bulletin of the Secondary School Principals, N.E.A., advises periodic inspection of school property with a view of discovering fire hazards and the manner of obviating them. He says:

"Suppose we go over your building and find, as we will in so many cases, exactly such hazardous conditions? What should be done? First, cut off all chances for dangerous gases to reach hallways, classrooms, or other parts of the building for no human being



New Cardinal Hayes Library at Manhattan College.

Photo by Harold Roma

can live breathing hot air of four hundred degrees or over. Second, if possible, build the heating plant and other dangerous basement sections into a fireproof structure with opening only to the outside, placing a fire alarm inside to give immediate notice of any fire emergency. Third, if the foregoing is not feasible, place a standard sprinkler system at least in the basement and dangerous areas.

"While we are discussing the danger of fire from basements, look under your fire escapes. See if you do not find underneath these exits basement windows of ordinary glass. While the fire is spreading upward and through the center of the structure it is also attacking windows to the outside. Ordinary glass breaks with the flash of flame and the fire envelops the lower part of the fire escapes so that they

are rendered useless in an emergency. Every window underneath fire escapes or ten feet on either side should be supplied with wired glass set in metal frames and arranged so they cannot be left open, which would defeat the purpose of the protection desired.

"Effective evacuation of the building is, of course, a matter only possible through careful planning of fire-drill procedure and continuous practice under any and all conditions which might prevail. After the first or second fire drill in the fall when new class arrangements have been necessary, no notice should ever be given to teachers or others of a contemplated fire drill. It should be called on any or all occasions, when students are in assembly, changing classes, or with certain exits barred so that the general fire-drill plan

can operate efficiently under any fire or panic emergency.

"This brings up the question of sufficient and available exit doors from the building, as well as adequate and easy exit to fire escapes, if there are any. Many older structures have an insufficient number of exit doors or they are located where they would be of little value. All exit doors should open outward and be equipped with panic bolts which should be tested daily. All obstructions in hallways should be removed and all inside doors made to open with the line of exit travel."

The season of the year is at hand when the renovation and rehabilitation of the school plant is in order. The element of safety here becomes a first consideration.

TOTAL CATHOLIC POPULATION, AND NUMBER OF SCHOOLS AND ENROLLMENT BY STATE

State	Total Population	Catholic Population	Dioceses in State	Seminaries Major and Minor		Universities and Colleges**		High Schools		Parochial		Totals	
				No.	Enrollment	No.	Enrollment	No.	Enrollment	No.	Enrollment	No.	Enrollment
Alabama.....	2,834,000	53,643	1	2	80	2	443	19	1,343	50	6,083	73	7,949
Arizona.....	386,000	110,000	1	..	..	..	..	7	890	14	2,628	21	3,518
Arkansas†.....	1,999,000	31,870	1	4	374	..	..	13	1,049	52	5,902	69	7,325
California.....	5,639,000	1,018,196	5	16	1,014	14	4,642	93	13,652	229	51,612	352	70,920
Colorado.....	1,062,000	154,463	1	1	96	2	345	24	3,074	54	10,742	81	14,257
Connecticut.....	1,717,000	630,497	1	3	392	3	1,013	13	2,026	115	45,057	134	48,488
Delaware.....	256,000	34,326	1	..	..	..	..	8	490	17	6,145	25	6,635
Florida†.....	1,614,000	70,000	1	2	80	1	25	19	1,350	30	1,433	52	2,888
Georgia†.....	3,345,000	19,780	1	..	..	1	7	9	750	17	3,643	27	4,400
Idaho.....	479,000	19,969	1	..	..	..	..	8	675	19	2,413	27	3,088
Illinois.....	7,817,000	1,507,698	5	14	1,968	17	14,061	134	27,357	663	205,390	828	248,776
Indiana.....	3,429,000	305,396	2	8	834	8	5,122	42	8,642	232	48,274	290	62,872
Iowa.....	2,534,000	290,671	4	1	50	12	2,174	135	9,056	252	37,631	400	48,911
Kansas.....	1,848,000	180,045	3	4	202	7	1,336	48	3,927	171	21,092	230	26,557
Kentucky.....	2,846,000	189,230	2	1	87	15	2,280	63	6,880	170	32,281	249	41,528
Louisiana†.....	2,120,000	604,823	3	3	235	9	2,819	101	10,088	138	45,539	251	58,681
Maine.....	845,000	187,129	1	..	..	3	203	20	1,600	60	22,355	83	24,158
Maryland.....	1,669,000	360,617	1	35	2,134	18	7,115	56	9,324	172	51,579	281	70,152
Massachusetts.....	4,375,000	1,816,772	3	11	537	12	5,764	121	16,592	309	141,530	453	164,423
Michigan.....	4,661,000	882,607	4	6	870	13	771	166	22,739	318	111,373	503	135,753
Minnesota.....	2,627,000	538,002	5	5	458	9	3,208	74	7,637	236	53,466	324	64,769
Mississippi.....	1,961,000	35,638	1	2	35	..	..	21	965	39	7,157	62	8,157
Missouri.....	3,913,000	549,245	3	16	1,159	11	7,031	79	13,953	305	61,580	411	83,723
Montana.....	531,000	71,798	2	..	..	2	385	15	1,589	33	6,464	50	8,438
Nebraska†.....	1,364,000	163,834	3	1	20	3	2,700	47	3,564	127	15,928	178	22,212
Nevada.....	99,000	12,569	1	..	..	..	..	..	..	1	200	1	200
New Hampshire.....	502,000	160,417	1	2	120	5	770	19	1,792	60	23,407	86	26,089
New Jersey.....	4,288,000	1,066,360	4	1	106	11	2,098	66	14,578	296	108,136	374	124,918
New Mexico.....	402,000	165,600	1	2	364	1	50	16	1,150	36	4,864	55	6,414
New York.....	12,889,000	3,352,813	7	20	3,441	39	17,153	263	48,438	887	322,847	1,209	391,879
N. Carolina.....	3,417,000	10,789	2	2	116	2	125	4	491	27	2,539	35	3,271
N. Dakota.....	700,000	115,695	2	2	84	1	90	22	1,598	42	7,185	67	8,957
Ohio.....	6,707,000	1,078,416	4	16	1,316	12	6,089	150	23,820	519	144,779	697	176,004
Oklahoma.....	2,509,000	58,069	1	..	..	4	663	8	633	76	6,528	88	7,824
Oregon.....	1,008,000	63,282	2	2	83	5	874	23	2,396	59	6,970	89	10,323
Pennsylvania†.....	10,066,000	2,139,370	6	18	2,468	16	5,253	167	38,704	793	260,319	994	306,744
Rhode Island†.....	681,000	339,672	1	..	..	4	1,324	44	4,000	64	30,674	112	35,998
S. Carolina.....	2,012,000	10,607	1	..	..	..	..	5	618	13	1,443	18	2,061
S. Dakota.....	675,000	42,835	2	..	..	..	..	5	500	14	1,012	19	1,512
Tennessee.....	2,904,000	33,256	1	..	..	3	330	12	1,823	39	6,032	54	8,185
Texas.....	6,077,000	683,427	6	9	509	7	1,445	81	7,341	234	38,672	331	47,967
Utah†.....	515,000	10,000	1	..	..	1	79	5	409	6	690	12	1,178
Vermont†.....	377,000	105,421	1	1	43	2	272	9	1,413	21	8,693	33	10,421
Virginia.....	2,637,000	40,233	1	..	..	..	..	21	1,970	33	5,862	54	7,832
Washington.....	1,633,000	132,589	2	2	101	4	2,527	30	2,478	77	12,055	113	17,161
W. Virginia.....	1,816,000	70,281	1	..	..	..	..	11	1,137	51	6,320	62	7,457
Wisconsin.....	2,908,000	785,283	4	11	730	14	2,784	65	9,551	453	98,996	543	112,061
Wyoming.....	232,000	27,312	1	..	..	..	..	1	130	3	1,045	4	1,175
Total.....	121,455,700	20,330,545	109	223	20,106	293	103,320	2,362	334,182	7,626	2,096,565	10,504	2,554,209

(*) NOTE—These statistics do not include the Dioceses in the United States Possessions, the Ukrainian Greek and Pittsburgh Greek Dioceses. The total Catholic population in the Ukrainian Greek and Pittsburgh Greek Dioceses is 562,346. Colleges, High Schools and Elementary Schools, 209 with an enrollment of 20,464.

(**) Includes Normal Training Schools and Diocesan Teachers Colleges.

(†) Estimated figures, based on authentic sources of information.

Editor's Note: The table above was compiled by the statistical department of the Catholic School Journal from reports from diocesan superintendents and other authentic sources.